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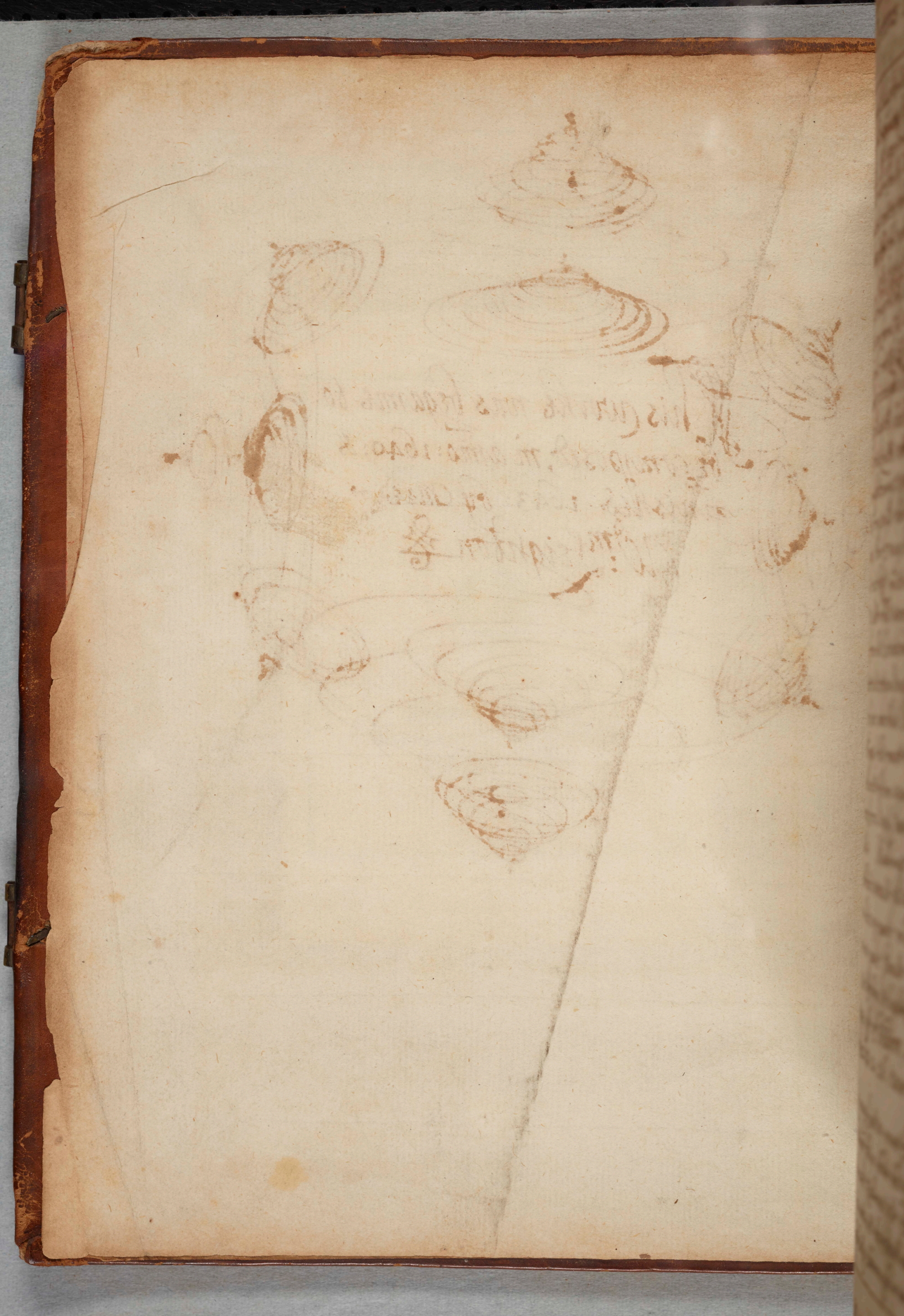
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To the Curteous Reader.

I haveinge most delightfully sollared my serious meditation in the sacred & celestiall garden of Paradise (the Bible): & accordinge to my weake capacity brewed therein the manifold, & various cristalline springs of Heavenly waters which eternally flowe out, & most sweetly bewet the pathes wayed for the feet of the righteous: And, because I would not willingly be ignorant, in the knowledge, & perfitue of every plant in that Garden, even from the 2: earliest prime roses Adam, & Eve, to the tree of Life: I have most earnestly besought the great god Almighty, that he would bee so graciously pleased, powerfully to illuminate my ignorance, & darkened, with the flaminge beames of his enlighteninge spirit: & so to ravish all the faculties of my soule with delightfullnes in this my Labours, that I may bee truly enabled to search, & finde out those inestimable pleasures, & treasures, which lye hydd in the sacred Misteries of Scripture, even from the Creation, to y: Renovation. And, for my better understandinge, helpe of memory, & more easy ingression into this Heavenly Laboure, I have gathered slips of the most thoyse, & delicious flowers, & transplanted them againe (in abundance) in this manuscript, for a dayly sweet refreshinge to my thirstinge soule. Nothinge nowe remayneth of my desires, but that it would please the Almighty, so to blowe upon this my poore endeavours, that (in the readinge) some on poore Soules may bee taken with the ravishinge sent of this delightfull Poesy, bent full with the Odoriferous rose of Sharon, & the silver Lilly of the valleys. Canticles. 2: ch: / ver. 1:

And, that the worke may fasten more fruitfully on the readers, I humbly desire them that they would be pleased in the first place to make zealous use of the prayer that followe; w: may bee a meanes to establish their resolutions to passe more delightfully through-out my meditations.



2.  
My petitionall desires, to God Almighty: //

Glorious & great; whose power did divide  
The waves, & made them walls on either side;  
That didst appeare in Clouds & tongues of Fire;  
Divide my thoughts: & with thy selfe inspire  
My soule; O cleane my tongue, & make it scatter  
Various expressions in a various Matter;  
That, like the panicfull Bee, I may derive  
From sundry flowers, to <sup>stone</sup> my slender Hine.  
Yet, may my thoughts not so divided bee,  
But they may mixe againe, & fixe in thee.

III



3

# A Godly Prayer: .x.x.x.

O holy, holy, holy, Lord, god, Almighty, which was, w<sup>h</sup> is, & w<sup>h</sup> is to come the Saviour of Mankind; y<sup>e</sup> ioye of Angells; & the furrow of Diuills: / since thou hast raised up my soule from Hellish darkened, & sett me in the paths of righteousness, what manner of man I ought I now to become, both in newnes of life, and transfiguration; Howe cleare ought these eyes to be, that shall see god: Howe cleare these eares, which shall heare such Heauenly language w<sup>h</sup> by man cannot be uttered: How pure that heart, w<sup>h</sup> shall be filled with such ioyes, as neuer yet entered into mans apprehension: Our portion is a holy callinge, our society, a holy Communion: Our stile, a holy Priesthood: Our assemblies, holy congregations: Our Country, the lande of promise: Our city, the holy Ierusalem: Our Charters, the holy Scriptures: Our immediate holy promittor: & our statutes (w<sup>h</sup> confirme them) o the holy Sacraments; to w<sup>h</sup> is expected, no more w<sup>h</sup> in obedience, but in integrity; no garbe, but simplicity; no gloss, but plainnesse: But, when it shall please god to take vs out of this earthly tabernacle, to shew (in iust) till his day of Iudgment; then, can hee as easily againe raise vs out of our ashes, as at first hee framed vs out of dust; & as hee sende backe our soules into our bodies, as at first hee breathed into vs: I doe not feare seede of this earth dye, before it springe up againe: & my soule euerie night dead in sleep, & alive againe in the morninge: Hereafter, shall I be made capable of greater admiration then this: I shall see god y<sup>e</sup> Father of Heauen in the light, & splendour of his Ma<sup>iesty</sup>; God the Sonne, & my Saviour, triumphing in his glory; & God the holy Comforter in his purity, & sanctity; the Arch-angells, & Angells in their excellency; & the glorious S<sup>an</sup>ct in their solirity; Wherein, we shall spend our endless dayes in glory, & singe Melodious Hymns to y<sup>e</sup> celestiall Host of Heauenly Spiritte which fill the holy Vault of y<sup>e</sup> Trinity with unspeakable Iubilias. / Amen.



## The true effects of private Devotion.

Private Devotion, is the hearts warmth, or life blood  
of Religion: It is a sacred bond knitting the soules  
unto god: It is the spirituall muscke mounting on=  
ly upwards, in lifting the heart, eyes, & hands, conti=  
nually up towards Heaven: And because it con=  
sisteth rather in the fervour of affection, then in y:  
light of the thought, or blazon of words; it  
is better felt then understood: & yet, better understood,  
then can be possibly expressed. Devotion, it  
allwaies shuts her selfe up in her closett, desiring  
that no eye may see her but her father in secrett:  
wounded, she is, with the darts of divine love: and  
continually bleedeth inwardly with tears of com=  
passion; compunction; & excessive joy: It is  
the true pebble fire, that should bee still kept burn=  
ing in the heart, & being lighted, if it once goe  
out; none, but Heavenly fire can kinde it againe:  
Wharward finde y<sup>e</sup> godly Dauid: but, at his chamber  
in deuotions. Dan: 6. 10. Or righteous Dauid, but  
one his Countenace watering it with tears. Psal: 6. 6.  
Or Cornelius, but in his howle praying. Acts. 10. 30.  
or St. John; but in the Ile of Patmos all alone by  
himselfe praying. Reu: 1. 10. or wharward finde you  
X<sup>t</sup> in his agony, but in the garden of Gethsemane  
praying by himselfe. Math. 26. 36. Lord, so enlighten  
my soule, that I may bee duely found zealous in, & all  
my deuotions, & prayer.



A Lamentation, for the heauy distresses  
befallne the: 3: Kingdomes of England, &  
Scotlande, and Ireland, in present.

O God, the head, & bridegroom of the Church, cast o  
downe thine eyes of pittie, & behold the miserable  
griefs, the soare groanes, and the lowde cries of the  
poore disconsolate spouse trodden downe by the super-  
stitious, & idolatrous papists of thome side: & the  
schismaticall factions Puritans, & Brownists, on  
the other side; These (like Cankers) haue eaten into  
the: 3: Kingdomes of England, Scotland, & Ireland:  
thy holy temples haue they defiled, & made Citties of  
defence, & their Ornamente, heaps of stonns. They  
haue begonne againe to sett by the abominations of  
desolation: They haue murdered some, & banished  
many of thy Prophette: some, they haue imprisoned  
& famished: others, they haue oppressed with insur-  
portable yokes of taxation: & by plundring, they  
haue stript them all out of thome estate, sending them  
into the wyde world naked & destitute, to trye the  
charitie, & clemency of Strangers: How longe,  
Lord, holy & iust, dost thou stay: to take reuenge ou  
this our enemyes: How longe wilt thou suffer this  
idolatrous, & factious sorte, thus tyrannically to ex-  
alt, & insult ouer thyne elect: O that wee had not  
right cause, if not to complaine of our wrongs in pub-  
lique, yet to moorne in secret Day, & night: for our  
abominations: Whose Idolatries were banished  
is not sacriledge intertaine? Whose Heresie is  
weeded out, hath not schisme taken daunge & danger?  
Whose the yoke of Antichrist is cast off, is not tur-  
nall liberty let loose: Whose our Duell is cast out,  
is not: 7: worse, perswaded into the roome; The  
Manna of thy word, (by reason of the plentifulnes thereof)  
hath made vs Wanton, & every one of vs goeth a whores  
ing after his owne inclinations; What religious heart  
is not broken asunder, to see those who profession truth,  
& from on Mothers breast sucke the sincere milke of gods  
word, feeding all at the Lords table as partakers of one  
Breade.

how long wilt  
suffer this  
wicked to  
on y<sup>e</sup> back of  
righteous.



These, not onely to bee broken, & devided, into many  
 factions, but also tumbled, into the smallest parts.  
 good god, giue vs grace truly, and speedily, to mend  
 our liues, & conuersations, & settle all our Kingdome  
 in a religious peace, that we may count more deare  
 fruite of our sinned in rest, and quietnes: Confound  
 the Councells of all Detractors; present the mis-  
 thinsous Devices of all Heretics: bridle y<sup>e</sup> rage of  
 all Zenatharibbs, & stopp the furious marches of  
 all our aduersaries: Let all Neroes, & Julians, that  
 fight against thee o Lord, & thy Church finde, they  
 like against the prince: Lord, let not their wir-  
 ked imaginations prosper least they bee to powde,  
 neither doe thou forsake vs, but helpe in the midst  
 of this our dreadfull tryalls, giue vs patience, and  
 strength to endure any calamities in this world, y<sup>e</sup>  
 when death shall drive vs out of this our possell  
 of claye, our Soules may finde Christ our Captaine  
 to conduct them into the highest Heauens. Amen.

III

The God of all powerfull grace, Direct the hearts of all  
 the Lords, & Commons assembled in Parliament, to goe  
 to y<sup>e</sup> King, as Nehemiah did to Artaxerxes, & Hoffer  
 to King Ashueroh. Nehem. 2: 1. to 11. 19: 20. That thereby  
 they may (in seeking iustly) finde mercy & grace with  
 his Majesty, as they found for Jerusalem, & the tower,  
 & that this poynte of scripture following make of which  
 stand for Canonically may be forbore to be read in y<sup>e</sup>  
 Church, being blasphemous, & pagisticall. Psal. Tobit 12/9: 15  
 this is y<sup>e</sup> first lesson for y<sup>e</sup> 4<sup>th</sup> of Octob. for 8<sup>th</sup> only present  
 our prayer. 1. John. 1: 7. Rom. 8: 13. 4.



A prayer: to be deuoutly offered vp vnto god.  
before the receauing of y<sup>e</sup> holy Sacraments.

O gracious redeemer, who out of thy perced eyes dost  
open vnto all that thirst for thy grace, a double foun-  
taine, for synne: The one, of water to purge away  
the guilt, the other of blood, to washe away the filth  
of synne, & hast sealed thyne most mervellous benefitt  
of sanctification, & redemption vnto all true be-  
lievers by the .2. Sacraments of Baptisme, & the  
last supper. O louing, & bountifull Lord god, &  
smile thou hast prepared such a Table for mee, (at  
wch both X<sup>p</sup> & his Angells are spectators to observe  
my penitent & zealous deuotions) cleare the eyes  
of myne vnderstanding from all miste of hereticall  
fancies, & carnall imaginations, that I may a-  
rightly distinguish the signes, from the things  
signified; Lord sharpen myne appetite, by the  
breathings of thy holy spirit, that I may hunger-  
ly feed on this heavenly bread, & thirstily drinke  
of this spirituall Cuppe of salvation. Lord, receiue  
me, that am now ready to receaue thee: that  
as in, & by this misterie, I receaue life from thee;  
so I may also receaue by them Grace to liue to thee;  
& as it wilbe a thing most impossible to separate  
this bread, & wine when it is digested in my  
bodie: so Lord (being anchored by faith) make it  
as much impossible to part it from my soule.  
make my desire feruent; my knowledge competent;  
my sorrowe purged: my purposes steadfast: my  
loue sincere: & my faith lively; to receaue this  
consecrated signes, as signes of thy body broken, &  
blood shedd forth for remission of my synne: admis-  
sion into thy presence: & incorporation, into thy mys-  
ticall body for ever more. Amen.



A godly preparation for, & towards the  
worthy receiving of the holy Sacraments...

When aged Symeon came into the temple of the  
Lord, & there found X<sup>t</sup> the Lord of the temple: he  
was a man overjoyed: And taking the Babe  
in his arms, he embraced it, & then beganne  
this swaine-like song: Lord, now lettest thou thy  
servant depart in peace, having seen thy sal-  
vation: Sweet Jesus embrace my soule w<sup>th</sup> the  
arms of thy mercy; as I embrace thy body, with y<sup>e</sup>  
arms of my flesh.

The same singular prerogative, the Lord vouchsafeth  
thee (O devout soule) when he biddeth thee to his holy  
table: for, by, & with the sacred elements (though  
not in, or vnder them) thou partakest of the flesh, &  
blood of the sonne of god, spiritually: for his word  
is spirit, & life: John. 6/50:51:63. Hee is the true  
meate that came downe from Heaven, & his o  
flesh, & blood, is meate, & drinke indeed. Thou art  
to feede, on the meate of Angels: the dainties of  
Heaven: the flesh of thy Saviour: the eye of thy  
soule, & the hand of thy faith shall assure thee (if  
thou canst beleue) that thou feedest on X<sup>t</sup> crucified.  
gall. 3/1:2:6.

Beware of 2. sorts of seducing  
Hereticks: 1. Sacramentaries: who deny the signe:  
& robbing thee of the Jewell, would leave in its place  
the shadowe: 2. the papist: who denying the  
thing signified, robs thee of the signe, & would o  
leave with thee the body, & no shadowe. Neither of  
these is quith the true Sacrament, to whose na-  
ture, & essence, both are requisite. But lay thou  
thyne hand on both; & hold both fast: for, as thou  
seest the veritie, & substance of the one, so beleue in  
the other.

When thou handlest y<sup>e</sup> breade,  
apprehend it for thy Saviour: & when thou feedest  
with thy mouth of the one, then feed on him in faith  
by the other, & then, as assuredly, as thou dost nourish



thy body (by this bread) to a temporall life: so shall  
faith strengthen, & preserve thy soule to an eternall:  
In paradice, the tree of life, was guarded by an an-  
gell waving a flaming sword: so is the waye  
to this banquet kept by gods Ministere: Who com-  
manding the sword of the spirit, forbiddeth (under  
paine of death) any to come and tast of this ban-  
quet, whose teeth are set on edge with the Syles  
of Sodom, & the Grass of Gomorah. / For, if it  
be worthily received, it is truly the body, and  
blood of X<sup>t</sup> in quality, not in substance. / If  
unworthily received, it is but bare bread, &  
wyne, which turneth into deadly poyson, to the  
soule; for, hee that eateth, & drinketh unworth-  
ly; eateth, & drinketh his owne ~~damnation~~ Damnation-  
not discerninge the bodie of the Lord. / 1: Cor: 11: 29.

III

What true Confession is.

Confession; is a branch of prayer, w<sup>th</sup> searcheth  
out, discloseth, & spreads abroad all our secretst,  
& foulest actions, before god; as the sicke man doth  
his grieffe, to the physician: from whom, hee hopes (by  
his free, voluntarie, & full detestations of synne)  
to bee soundly cured. / And, as the opening of a vein  
rectifies the distempers of the body, so, Confession,  
cures the maladies of the soule. / Confession, is a  
sure signe, y<sup>t</sup> wee are awakened from the sleep  
of synne, by the grace of God. Humble Confession;  
both sound, & penitencie, will cause the Almighty,  
to say to thy soule, by his spirit, as Nathan said to  
David upon his confessions. / Thy synnes, are for-  
given thee. / 2: Sam: 12: 13. / or, as the preacher  
saith. Eccel: 9: 7. / get thy wayes; eat thy meate with  
joye: & drinke thy wyne with a merry hart, for god hee  
hath accepted of thy good works.

psa: 32: 5.







What God the Father of Heaven is, &  
what his attributes are .....

is a father of  
thirty & a wife  
in his  
habitation.  
2: 62/5/6.

I am Alpha & Omega, the first, & the last, which is, w<sup>h</sup> god of father,  
was, & w<sup>h</sup> is to come the Almighty. Ren: 1: 8. / Isa: 41/4 his essence.  
and the high Priest Melchisedec, without father, or  
mother, or descent, having neither beginning of daye  
nor end of life, but made like unto the Sonne of God.  
Heb: 7: 1: 2: 3:

Before the Mountains were brought forth, or the earth  
& world was framed, I am god, from Everlasting to  
to Everlasting. Psa: 90: 2. / Exo: 3: 14: 15/  
John the Evangelist, he shadowed out god, to bee like  
unto the Sonne of man clothed with a long garment  
downe unto the foot: & girt about the waies with a  
golden girdle; his head, & haire white as wool:  
his eye, as a flame of fire: his feet, as fine brasse burn  
ing in the furnace: & his voice, as the sound of  
many waters. Ren: 1: 13: 14: 15. / Job: 10: 4:

God the Father, is a spirit, John: 4: 24: 2: Cor: 3: 17.

And the Father, of all our Spirit. Num: 16: 22: Heb: 12  
of the Lord of Hosts, am Everlasting Strength. Psa: 12: 2:

I am the Almighty god. Gen: 17: 1. / 1: Tim: 6: 15: 16:

I am the Father of Mercies, & god of comfort. 2: Cor: 1: 3.

I am power & strength, & sound wisdom. Pro: 8: 14:

I am an holy God. Levit: 19: 2. / Joshua: 24: 19:

I form the light, & I create darkness. Isa: 45: 7. / 1: John: 1: 5:

I create the founte of the living waters, pearle, & pearl. Psa: 57: 19:

And before me, there is no god. Isa: 44: 6. / 1: Cor: 8: 6.

Neither is there any god, but only god. Math: 19: 17:

Who is not respector of person. Acts: 10: 34:

But the fountaine of all living water. For: 17: 13:

yet to the wicked, a consuming fire. Heb: 12: 29:

I am that god, that changeth not. Mal: 3: 6. / Exo: 34: 7. / Jam: 1: 17:

I am a buckler to all such as trust in me. Psa: 18: 30. / Pro: 2:

I will save them by my selfe, not by bowe: or sword: or battle.

neither by horse: nor horsemen. Hos: 1: 7. / Exo: 34: 6: 7: 8.

I appeared unto Abraham: by the name of god Almighty.

but by my name Iohannah was I not knowne unto y. Exo: 6: 3:

It is impossible for god (being the god of truth) to lye. Heb: 6: 18:

He is the God of Hosts. Amos: 4: 13. He is y. god of perfection: Math: 5: 48:

Before Abraham was, I am. John: 8: 58.

God is love, & hee y. dwelleth in love, dwelleth in God, & God hee

dwelleth in him. 1: John: 4: 16:

God is called y.  
Amen, y. true wit  
ness, & y. beginning  
of y. creation.  
Ren: 3: 14:

god y. father,  
his attributes



Of God the father, begettinge Christ  
his first borne, & onely sonne .....

John: 1: 1: 2: 3: 14:

X<sup>t</sup> is y: image of  
y: univ<sup>er</sup>sall god  
& y: first borne of  
every creature.  
Col: 1: 15: to: 20:

As such, as are  
begotten & borne  
of his spirit, not  
of flesh & blood.  
John: 1: 12: 13:

for flesh & blood  
as from Adams  
fall) can never  
inherit heaven.

1: Cor: 15: 47: to 53

That w<sup>h</sup> is borne  
of y: flesh is flesh  
& y: w<sup>h</sup> is borne  
of y: spirit is spi-  
rit. This son who  
ever is saved, must  
be borne againe  
of y: spirit. Joh: 3:  
6: 17:

& whatsoever lives  
after y: flesh, shall  
dye. Rom: 8: 13:

as he did rebu-  
ke his miracle to his  
disciples, & they did  
then acknowledge  
him, to be y: sonne  
of god: Math: 14: 33  
by x<sup>t</sup> birth, suffer-  
ings, & death, he  
brought man againe  
unto a lively hope of  
salvation, 1: Pet: 1: 3

for, as in Adam all  
dye: so in x<sup>t</sup> shall  
all be made alive, & borne  
again, to live. 1: Cor:

I am the Creator of Israel, your King. Isa: 43: 15

Israel, he is my Son, even my first borne. Exo: 4: 22

And the first borne of the dead. Ren: 1: 5: / Rom: 8: 29:

The father loveth the Son, & sheweth him all things, y:

himselfe doth. John: 5: 20: 22:

Christ is the onely begotten Son of his father. John: 1: 14

Christ is in the bosome of his father. John: 1: 18

Blessed be god the father of our Jesus x<sup>t</sup> 2: Cor: 1: 3

See the love of god towards man, when hee sent his onely

begotten Son into the world, that through him we

may live. 1: John: 4: 9: 10: / John: 3: 16:

unto w<sup>h</sup> of the Angells did god ever saye, Thou art my

Son, this day have I begotten thee, I will be thy fa-

ther, & thou shalt be my Son, sith thou owe me right

hande untill I make thine enemies thy footstool.

Heb: 1: 3: 4: 5: 6: / Psal: 2: 7:

God bidd Moses tell the Children of Israel. that (I am)

sent him to them. Exo: 3: 14: 15:

I am a father to ~~Israel~~ Israel: & Ephraim is my first

borne. Jer: 31: 9:

Hee sent his Son to be the Saviour of y: world. John: 4: 14

Thou art my Son; this day have I begotten thee. Psal: 2: 7

Kisse the Sonne, least he be angry, & ye perish. Psal: 2: 12:

God, was manifested in the flesh: justified in y: spirit:

seen of Angells: preached unto y: Gentiles: believed on in y:

world; & received up into glory: 1: Tim: 3: 16:

This is my beloved Sonne, in whom I am well pleased. Math: 3: 17:

No man knoweth the father, but the Sonne, & hee, to whom

soever hee will reveale him. Math: 11: 27:

Peter could x<sup>t</sup> y: he was the Son of the living God, & x<sup>t</sup>:

could him againe, y: flesh, & blood could not reveale that

mystery unto him, but onely God the Father. Math: 16: 15: 16: 17:



# Of God, in his Omnipotence .....

God that made the worlde, & all therein is Lord of y<sup>e</sup> Heavens, hee dwelleth not in Temples made w<sup>th</sup> hands. *Ac. 17: 24.* His dwellings is in new Ierusalem: whose glory is like unto a Jasper stone, bright, & cleare as cristall: the city hath a high wall about it with 12 gates, & at each gate an Angell: it lyeth 4 square. 12000 furlongs & every way the building of the walls was of Jasper, & the city was paved gould like unto cleare glass: the foundations of the city was garnished with all manner of precious stones: & the 12 gate were of 12 severall pearled. *Ac. 21: 8.* Hee is the high & lofty one, y<sup>e</sup> inhabits eternity. whose name is holy. *Isa. 57: 15.*

Hee throned, is established of old: & he is from everlasting. *Ps. 93: 2.*

In the Lord I throned, is everlasting strength. *Isa. 26: 4: 5.*

Hee created new Heavens, & new earth, Ierusalem a rejoicing place, & his people a joy. *Isa. 65: 18. Jer. 27: 7.*

Hee hangeth the earth upon nothinge: Hee sitteth upon the clouds so that the water sendeth not out: hee sitteth backe the face of his throne, & spreadeth his cloud upon it. *Job: 26: 7: 8: 9. Ps. 78: 13: 15: 24: 25: 27.*

Hee sitteth upon the circle of the earth, & the inhabitants under him are as grasshoppers, he stretcheth out the Heavens as a tent to dwell in. *Isa. 40: 22.*

Hee bowed the Heavens, & came downe, hee rode upon a Cherubim, & flew upon the wings of y<sup>e</sup> winds at the blast of his nostrills the Channels of waters were dried, & y<sup>e</sup> foundations digged. *Ps. 18: 10: 15.*

Hee layeth the beams of his Chambers in y<sup>e</sup> waters, & maketh the clouds his Chariots, and walketh upon the wings of the winds. *Ps. 104: 3: 4.*

Hee maketh lightnings for rayne, & brings y<sup>e</sup> winds out of the treasures. *Ps. 135: 7. Ps. 77: 16: 19.*

Hee counteth the number of the starre, & names, *Ps. 147: 4.*

His goings forth, are from one end of the Heavens, to the other, & there is nothinge hid from him. *Ps. 19: 6.*

The god of glory thundereth, his voyce is powerfull, & full of Majesty. *Ps. 29: 3: 4.*

The earth trembleth, & y<sup>e</sup> Mountains quake at the angry wrath, of the great god of heaven. *Ps. 18: 7.*

His dwellings are in that light where man is, unable to approach unto. *1: Tim. 6: 16.*

Hee is able to do exceedingly above all thought. *Ep. 3: 20.*

Heare ye not me saith y<sup>e</sup> Lord, & tremble, who have made the sands a bounde to the Sea, y<sup>e</sup> it shall not passe. *Jer. 5: 22.*



Blessed be the Lord god of Israel who only doth things  
of wonder: Psa: 72: 18. Psa: 76: 6: 7: 8: 12.

The voyce of thy thunder, was in the Heavens, the light-  
nings lightened the world, & the earth trembled and  
shook, thy foot steps are not knowne. Psa: 77: 18: 19:

The Chariotte of god are 20000: even thousand thousand  
of Angells. Psa: 68: 17.

By god, Kings reigne, & Princes Judge: Psa: 8: 15.

God, is a great God, & a great, & terrible King about all  
other gods. Psa: 95: 3.

Hee is able to subdue all things. Phil: 3: 21.

Hee maketh a way in the Sea, & a path in water: Isa: 43: 16

The Heavens, nor the Heaven of Heavens cannot con-  
taine him, for a dwelling. 1: Kings. 8: 27.

Hee is the King of glory: the Lord, strong, & mighty in bat-  
tyle: Psa: 24: 8. Psa: 13: 10. Psa: 89: 8.

By the word of the Lord, were the Heavens made, & all the  
host of them, by the breath of his mouth. Psa: 33: 6.

Whatsoever the Lord pleaseth; y<sup>e</sup> will he doe, both in Heavens  
in the Earth, in y<sup>e</sup> Seas, & in all deep places. Psa: 135: 6.

It is hee that buildeth his storied in the Heavens: & hath found-  
ed his troope on the Earth. Amos. 9: 6. Psa: 68: 33.

Though mine Enemies digg into Hell, thence shall my hand  
take them: though they climbe up to Heavens, thence will I  
bring them downe: though they flye themselves on y<sup>e</sup> tops  
of Carmel, I will search, & take them out thence: & though  
they be hid in the bottome of the sea, thence will I command  
the serpent, & hee shall bite them. Amos. 9: 2: 3. Psa: 139: 7: 8: 9:

The darkness, & the light are both as one to him. For the night  
shyneth as the day. Psa: 139: 11: 12.

O Lord of Hosts, god of Israel, that dwillest betwene the  
Cherubims: thou art the god; even the only god: Isa: 37: 16.

God made Heavens, & earth of nothing. Rom: 4: 17.

only; by his word; fiat. Job: 11: 3.

God: hee worketh all, in all. 1: Cor: 12: 6.

God: hee worketh in us; the will, & the deed. Phil: 2: 13.

By the strength of my hand; I have put downe, & subdued, the  
inhabitant of the Earth, for, I am wisdom, & prudence,  
Isa: 10: 13.



# O God, in his Omnipiscency .....

O Lord thou searchest, & knowest my downe fittinge  
& myne pryncinge, & understandest all my thoughtes  
a farr off, such knowledg is so wonderfull for man  
to attaine unto. *Psa: 139: 1. 2. 6.*

God, knoweth all things before they beare created, *Ecl: 23*  
God, will pther things that haue bene kept secret from  
man before the creation. *Math: 13. 35. Luk: 8. 17.*

God knoweth what man wanteth before he asketh. *Mat: 6*  
Doth not he that pondereth thy hart confide in it, & hee  
that keepeth thy soules knowe it? *Pro: 24: 12.*

O god, thou knowest my foolishness, and my synnes,  
can not be hidde from thee. *Pl: 69: 5. Job: 42: 2.*

The Lord is a god of knowledg, & by him are things,  
& secretes weighed. *1: Sam: 2: 3. Psa: 50: 21.*

god will bring duety secret to iudgment. *Ecl: 12: 14.*

There is a god in heauen y: revealeth secretes. *Dan: 2: 28*

There is not any thing hidde, but all things are open,  
& naked before god. *Job: 4: 13.*

Myne eyes (saith god) are upon all their wayes, & there  
is nothing hidde from my face. *Jer: 16: 17. 32: 19.*

O the depth of the riches, wisdom, & knowledg of  
god, how unsearchable are his iudgements, & his  
wayes are past finding out. *Rom: 11: 33.*

Hee knoweth what was in man. *John: 2: 25. Psa: 44: 21.*

The secret things belonge unto god only. *Deu: 29: 29.*

Of the Lord search the harts of men. *Jer: 17: 19. Rom: 8: 27.*

Am I a god at hand; & not a god afarre off? *Jer: 23: 23: 24.*

I knowe all the faulces of the Mountaines & the beasts of the  
forrest, the whole world is myne & the creature therein.

*Psa: 50: 11: 12. Psa: 24: 1.*

Lord, thou only knowest the harts of men. *2: Chro: 6: 30.*

The Lord searcheth all harts: & understandeth all imaginations.

*1: Chro: 28: 9. 1: Kings: 8: 39. Jer: 20: 12. Ren: 2: 23.*

God, doth not see, as men doe, outwardly: but, hee looketh into  
the hart. *1: Sam: 16: 7.*



# Of God, in his Omnipresence.....

Whether shall I goe from thy spirit, or whether can I flye from thy presence. *Psalm: 139: 7. 8.*

His eyes are upon all our wayes. *Pro: 15: 3: Jer: 16: 17.*  
There is no darkened, or shadowe of death where the workers of Sinne can hyde themselves, but the Lord will finde them out. *Job: 34: 22.*

Do not I fill Heauen, & earth, saith y<sup>e</sup> Lord. *Jer: 23: 24.*  
As farr as I live, all the earth shall be filled with y<sup>e</sup> glory of the Lord. *Rum: 14: 21.*

The Lord is not farr from every one of us. *Acts: 17: 27.*

*Hof: 11: 9. Jer: 3: 17.* O Lord, thou art in the middelt of us. *Jer: 14: 9. Jer: 27: 17.*

Do not I fill heauen, & earth? *Jer: 23: 24.*

Thou O Lord dost compass my pathes. *Psalm: 139: 3.*

We are all here in the presence of god, to hear what things is commanded the of god. *Acts: 10: 33.*

The heauen is my throne, & the earth is my footstool: where then, is the place of my rest? *Isa: 66: 1. Acts: 7: 49.*

I will dwell in them: & walke in them: I will be their god, & they shall be my people. *2: Cor: 6: 16. Gen: 26: 11: 12.*

The eyes of god; runne to, & fro, over the whole earth. *2: Chro: 16: 9.*

The eyes of the Lord, are upon the wayes of man, & hee seeth all his doings. *Job: 34: 21.*

The eyes of the Lord, are in every place behoulding both the evill, & the good. *Pro: 15: 3.*

Where two, or three are gathered together in my Name, there am I also in the middelt of them. *Math: 18: 20.*



God the Sonne, is coequall with y:  
Father, in his deuyne essence.....

I am the way, the truth, & the life, no man can come  
vnto the father but by mee, beleeue thou not that I  
am in the father, & the father in me? John: 14/6. 9. 10  
Behould yea disciples & wonder, for I worke a worke  
w<sup>ch</sup> yea in no wise will beleeue though a man shall  
informe y<sup>e</sup>. therof: Acts. 13. 41.

My father hath wrought hitherto, now I worke. Joh: 5:  
I am the light of the world, I came from god my fa-  
ther, hee sent mee. John. 8: 42.

I am the bright morning Starre. Ren: 22: 16.

As the father hath life in himselfe, so hath he giuen to  
the Sonne to haue life in himselfe. John: 5/26.

All things are deliuered vnto mee of the father, & no  
man knoweth who the Sonne is but the father, & who  
the father is but the Sonne, & he to whom the Sonne  
his good pleasure will reueale him. Luk: 10: 22.

Who bringe the brightnes of his fathers glory, & the ex-  
press Image of his person, & v<sup>ch</sup> should bring all things by  
the worde of his power, when he had purged all our  
sinned, satt downe at the right hande of his father in  
Heauen. Heb: 1: 3.

Hee is the Image of the invisible god, the first borne of  
euery creature, hee was before all things, & by him  
all things consist. Collos: 1: 15: 17.

No man can come to me except the father (who sent  
mee) drawe him. John. 6/44. John: 15/1/ John: 14/16.

So then it is not in him that willth, or permitth, but  
Christ onely that sheweth mercy. Rom: 9: 16.

Before Abraham was, I am, saith Xt. John. 8/57. 58.

Christ was slayne before the foundat<sup>n</sup>. Ren: 13/8. Joh: 1: 29.

Christ telleth his father: I will, that they also whome thou  
hast giuen mee, may be with mee where I am, to behould  
my glory: for thou didst loue mee before y<sup>e</sup> foundations  
of the earth were laide. John: 17/24. Heb: 1/13.

I, and my father, are one. John: 10/30. John: 9/36. 37.

As long as I am in y<sup>e</sup> world, I am y<sup>e</sup> light of y<sup>e</sup> world. Joh: 9:

I thinke it no robbery to bee equall with god. Phill: 2. 6.

Therefore yea beleeue in god, beleeue yea also in me. John. 14: 1.

No man can come vnto my father, but by mee. John. 14: 6.

Xt by his diuine  
power, & precious  
promises; hath made  
the godly partaker  
of his diuine nature  
hauing escaped y<sup>e</sup>  
corruption that is  
in y<sup>e</sup> world through  
lust. 2. pet. 1. 3. 4

The excellency of  
knowledge & right  
iudicium is equall  
w<sup>th</sup> god his father,  
w<sup>ch</sup> is the only &  
mark. I giue at  
testifying my conuic-  
sation towards  
Heauen. Phill: 3/  
8: 9: 14: 26.

III



God the Sonne, coequall with god the father  
in his deuine nature; & the holy ghost, to both.

We must worshipping but one god, in the trinity of persons.  
neither is there any priority, in any one of them before the  
other, but coequall, & coeternally alike: & although the  
godhead be distinguished into 3. persons, yet are they, but  
all one substance, & one god. John: 10: 30.

Christ, is both god & man: god of the substance of the father: &  
man of the substance of his mother: perfect god, & perfect  
man, & of a reasonable soule. And, although he be god,  
& man, yet is he not (2.) but one Xt. On, not by y<sup>e</sup> conuer-  
sion of the godhead into y<sup>e</sup> flesh, but by the taking of man-  
hood into god: for, as the reasonable soule, & flesh is one  
man: so, is god, & man, one Xt.

for, in him dwelleth all the fullnes of the godhead  
bodily. Col: 2: 9. / 1: Cor: 15: 25: to: 30 /

for, though there be, y<sup>e</sup> are called gods, whether in Heauen,  
or in earth: yet, unto vs, there is but one god the father,  
& one Lord Iesus Xt. ( & both these, are but one god ) in, & by  
whom, all creatures liue. / 1: Cor: 8: 5: 6: 7: /

The sonne; w<sup>ch</sup> is the worde of the father, begotten, from  
dwelastnige, & both of one substance, took mans nature  
in the wombe of the blessed virgin, of her substance: so,  
that 2. whole, & perfect nature (the godhead, & the man-  
hood,) were rayned together in one nature, & person, neuer  
to be diuided. Article. 2.

The holy ghost: proceedinge from the father, & y<sup>e</sup> sonne,  
is of one substance, Maiesty, & glory with the father, &  
the sonne, very, & eternall god. Article. 2.



Noe man did ever see gods face, or heare  
his voyce at any tyme, or. or. or. ....

When the Lord spake unto y<sup>e</sup>. out of the midst of the  
fier; yea heard the voyce of words, but sawe no similitude;  
take heed therefore leaſt yea corrupt y<sup>e</sup>. selues in making  
or worshipping any kinde of Idols. Deu. 4. 12. 15.

No man hath ſeene god at any tyme, onely the Sonne w<sup>h</sup>  
is in the boſome of his father. John. 6. 46. John. 1. 18.

Behold, the Lord paſſed by, & a great ſtronge wynde rent y<sup>e</sup>.  
mountained, but the Lord was not in the wynde; & after y<sup>e</sup>.  
wynde an earthquake, but the Lord was not in y<sup>e</sup>. earth-  
quake; & after y<sup>e</sup>. a fier, but the Lord was not in y<sup>e</sup>. fier; &  
after the fier, a ſmale ſtill voyce. w<sup>h</sup>. ſaid unto Elijah  
what doſt thou heare. 1. Kings. 19. 11. 12. 13. 2. pet. 1. 18.

I will take away my hande, & thou ſhalt ſee my backe parte,  
but my face ſhall not man ſee. Exo. 33. 23.

There are his wayes: but howe little a portion is heard of him  
but the thunder of his power. Job. 26. 14.

No man ever heard his voyce at any tyme, or ſeene his  
ſhappe. John. 5. 37.

god dwells in that light where no man can approach, unto  
whome no man hath ever ſeene, or can ſee. 1. Tim. 6. 16.

Adam, heard the voyce of god walking in y<sup>e</sup>. garden in y<sup>e</sup>.  
coole of the evening, talking Adam. gen. 3. 8. 9.

Jacob ſaid, I have ſeene god face to face, yet my life  
is preſerved. gen. 32. 30.

god came unto Moſes in a thicke cloud, that y<sup>e</sup>. people  
mought heare whome he ſpake unto y<sup>e</sup>. Exo. 19. 9. 19.

Moſes, Aaron, Nadab, Abihu, & y<sup>e</sup>. 70. Elders of Iſrael, did  
ſee the god of Iſrael, & there was powder his feet as it were a  
pavement of ſaphire ſtone, & the ſight of his glory was  
as devouring fire. Exo. 24. 10. 17.

Thought we have ſeene gods glory, & heard his voyce,  
thiſ day out of the fier, & him, yet if wee heare it againe  
thus terriblely, wee ſhall dye. Deu. 5. 24. 25. Exo. 20. 19  
Paul, could not tell whether the viſions, & the words,  
which he heard, & ſawe in y<sup>e</sup>. 3. Heavens, were in a trance,  
or in a reality. 2. Cor. 12. 3. 4.

Iſai the proſphett ſawe god in a dream. Iſa. 6. 1. to 5.

The Lord knewe Moſes; face to face. Deu. 34. 10.



20.  
Of the holy ghost, proceeding, both  
from the Father, and the Son.

This Spirit moved upon the face of the waters, to  
enlighten them before y<sup>e</sup> creation. / gen: 1. / 2: 2: Cor: 4  
This light of men, shyned in darknes, & the darknes  
did not comprehend it. / John: 1. / 4: 5.

Because y<sup>e</sup> are Sones, god hath sent the spiritt for  
his Sonne into your harte tryeing Abba: fath: gall: 4: 6

The Comforter whom the Father will send in my  
name, he shall teach y<sup>e</sup> all things. / John: 14: 26.

When our Saviour was baptised, the heavens opened  
& the holy ghost descended upon the head of Christ, in  
the likened of a Dove. / John: 1: 32: / Math: 3: 16.

Where the holy ghost is, there is liberty. 2: Cor: 3: 17.

The Spirit searcheth the deep things of god: 1: Cor: 10: 11

The holighost signifieth, that the way into the holiest  
of all, was not yet manifested whilst the first, taber-  
nacle (X<sup>t</sup>.) was remaining on earth. / Heb: 9: 8.

The Angels, & prophets, have diligently inquired into  
the mysteries of the holy Spirit. / 1: Pet: 1: 9: 10: 11: 12.

The holighost came downe from heauen on y<sup>e</sup> day of  
pentecost upon the heads of the Apostles that were  
assembled, w<sup>th</sup> noyse seemed as if it had bene the  
eufhemige noyse of many waters. / Act: 2: 1: 2.

The holy ghost saith, I & even I am here, that giueth  
comfort vnto you. / Isa: 51: 12.

Whosoever shall drinke of the waters that X<sup>t</sup> shall giue y<sup>e</sup>  
shall neuer more thirst: I am that well of water springing  
vp vnto eternall life. / John: 4: 14: 24. / Eph: 4: 30

When the Comforter is come; whom I will send vnto y<sup>e</sup> from  
the Father (even the Spirit of truth) w<sup>th</sup> proceedeth from y<sup>e</sup>  
Father. he shall testifie of me. / John: 15: 26. / John: 16: 13.

Christ, breathed on his Disciples & said, Receive y<sup>e</sup> the  
holy Ghost. / John: 20: 22. / Rom: 5: 5. / Rom: 8: 11. 14. 17. 23: 26.

Then, were they all filled with the holy ghost, & spake with  
other tongues, as the spiritt gaue them utterance. /  
Act: 2: 4: 17.

Hee shall teach vs what wee ought to saye. / Luk: 12: 12.

This spiritt is, our (only) god. / Deu: 6: 4. / Rom: 11: 36.



21.  
Of the Unity of the Godhead,  
in the trinitie of persones. &c.

In the beginning was the word (Xt) & hee was with god,  
and was very god, & in him was the holy ghost, which is  
the light of men, John: 1: / 1: 4: 5: / 2: Cor: 5: 19: / gen: 1: / 1: 2: 26: /  
I will send the Comforter the spirit of truth, who pro-  
ceedeth from the father, hee shall testifie of me. John: 15: 26:  
As thou father art in me, & I in thee so praye I, that  
they also may be one in vs. John: 17: / 21: /

There are .3. that beare record in heauen, the father, y:  
worde, & the holighost & theis .3. are one. 1: John: 5: / 7: 8:  
Iudeanour to keepe the bounde of the unity of y: spirit,  
for, there is one body, & one spirit, one Lord, one faith, and  
one baptisme. Ephes: 4: / 3: 4: 5: /

Hee which hath established vs in Xt. is god, who hath sealed and  
giuen vs the earnest of his spirit in o: harte. 2: Cor: 1: / 21: /  
One of the Seraphims cryed to another: Holy, Holy, Holy, is  
the Lord of hosts. Isa: 6: 3: / Reu: 4: 8: /

God, who Comanded light to shyn out of darkness: hath shyned  
in our hartes, to giue the light of the knowledge of the glory of god,  
in the face of Iesus Xt. 2: Cor: 4: / 6: / gall: 4: / 6: /

first, there are .2. nature in one person. 2<sup>ly</sup>, 3. persons examples of  
in one nature. 3<sup>ly</sup>, 1. soule in: 2. bodies. y: trinitie.

God the father, is as the light. Iam: 1: / 17: /

God the Sonne is y: brightnes of that light. Heb: 1: / 3: /

God the holighost is as the fire, or heate of both. Heb: 12: / 29: /

By which (as in a candle) y: may observe first one nature  
in the light. 2<sup>ly</sup> the heate of that light. 3<sup>ly</sup>, the shyn-  
ing brightnes of both. with 3: differ in property, and  
quallity, yet haue they all, one, & the same nature,  
& substance. — or, as in a tree.

first, there is a liuing tree. 2<sup>ly</sup> the branches, 3<sup>ly</sup> the fruit.  
with 3: differ in similitude, & taste, yet proceed they all from  
one substance, & nature.

Let vs make man (saith god) in our owne Image, after our  
owne likenes. gen: 1: / 26: / Deu: 6: / 4: / 1: Cor: 8: / 5: 6: /

Let vs goe downe, & conformed their language, that they may  
not vnderstand each others intentions. gen: 11: / 7: /

As thou father art in mee & I in thee, so haue I giuen them  
the glory: that they may be one in vs: as we are one. John:  
17: / 21: 22: /

There is but one true liuing god: who is without body, parts, or  
passions, yet in this unity of godhead, there be .3. persons. Distinguished. Article: 1: /



set page. 40. / 159. 166.

## Of Adams Creation, &amp; perfectnes.....

God framed Adam, of the dust of the earth, & breathed into his nostrills the breath of life, & raising him into a sleep, god took from his side out ribb, & raised up the flesh, of w<sup>ch</sup> hee made the woman, & gave her unto man to be with him as his owne flesh. / gen: 2. / 7. 21. 22. 24.

God created them male, & female, in his owne likenesse, after his owne Image made he man. gen: 1. 26.

God made man perfect, & upright, but hee sought out many wicked inventions. Eccl: 7. 29.

Man was made perfect in all his wayes. Eccl: 28. 15.

God made him little lower then the Angells, & crowned him with glory, & ho<sup>r</sup>, & dominion over all y<sup>e</sup> works of his hands. Psa: 8. 5. 6.

Adam in his perfection; was as the new man begotten in Xt, w<sup>ch</sup> after god, was created in holines, & true righteousness. / Epist: 4. 24.

mans soule  
is divine.

III  
Psa: 49. 12.

mans soule is not a vapour, but a spirit that never at any time sleepeth: not an accident, but a substance, a particle of divine breath, imbreathed from heaven in mans seed on earth. / 1. Cor 15. 45. 49. / gen: 2. 7.

by w<sup>ch</sup> wee doe not understand any materiall breathing, or clay of god; onely, a perfect naturall breath made w<sup>th</sup> y<sup>e</sup> body: but, not a holy spirituall life of quickning grace, for thou was quickened not y<sup>e</sup> regeneration, or spirit of quickning by Xt. y<sup>e</sup> 2<sup>d</sup> Adam.



# Adams fall, begate gods heavy Curſe on all earthly Creatures. &c. &c. ....

When god had (only) forbidden man the eating of y<sup>e</sup> tree of  
life, yet such was his rebellious disobedience, that he suf-  
fered the woman (who was tempted of the Diuill) to  
perswade him: For w<sup>th</sup> god assigned the earth to bring  
forth thornes, & thistles: man to get his living by the  
sweat of his browe: the woman to be sorrowed, & bring forth  
her children in the height of torment; & the Diuill in the  
likenes of a Serpent to be a curser about all creature  
on the earth. / gen: 3: 3:14:16:17:19. Rom: 5: 12. / Psal: 51: 5.  
I will corrupt the seed of man saith god. / Matt: 2: 3.  
Curſed shalt thou be in the City, & Country, in thy basket  
& store, & in thy children, & Cattle. / Deu: 28: 16.  
A fugitive, & a vagabond shalt thou be in the earth, &  
branded for a sinner. / gen: 4: 12:15.  
In sorrowe shalt thou bring forth twynned as did Rebekah,  
& Tamar. / gen: 25: 25:26. / gen: 38: 27.  
The boye of a woman in trouble, & anguish, is Lamen =  
table. / Jer: 4: 31. / gen: 3: 16. / John: 16: 21.  
What is man that he should be clean, or righteous, be-  
ing borne of a woman. / Job: 15: 14. / Wisdome: 7: 1: to 7: 7.  
He should hee was shapen in synne, & in iniquity did his  
mother trouble him. / Psal: 51: 5. / Job: 31: 15.  
I have poured out mans substance as milke; crudded him  
as cheese; clothed him with skynne, & flesh; & foured him  
with bones and sinewes. / Job: 10: 10:11:12.  
Thy hands have made, & fashioned me. / Psal: 119: 73. / Job: 31: 15.  
Thou possessest my reins, & hast covered me in my mother  
wombe, I am fearefully, & wonderfully made, my sub-  
stance was not hidde from thee o Lord, when I was  
made in secret. / Psal: 139: 13: to 17: 17.  
In the day of thy birth, thy nauell was not cutt, neither  
wast thou washed, & salted. / Ezek: 16: 4:5:6.  
Naked came I out from the wombe. / Job: 1: 21.  
Man that is borne of a woman, is of few dayes, & full of  
trouble, his life passeth as a shadowe. / Jam: 4: 14. / Psal: 144: 4.  
All flesh is as grass, & the goodnes thereof euē as y<sup>e</sup> flower  
of the feild that fadeeth. / Iſa: 40: 6.  
Job, he telleth corruption his father, & the worme his  
mother, & Sister. / Job: 17: 14. / Job: 24: 20. / Lam: 4: 5.  
The dust, shall returne to the earth. / Eccl: 12: 7. / Psal: 39: 11.  
Some in the height of strength, others in aged yamer. / Job: 21: 23.

mans curser  
for synne  
III

mans pollution  
& naturall  
births &c  
III

mans frailty  
III



24  
Mans grosse Atthistricall symmes; & gods  
decrees of accursednes, & reprobation .....

Grosse symmes in lustfullnes  
It is a shame to speake of those things which are committed  
in secret: Ephes: 5: 12. / Ezek: 22: 10: 11. / Leu: 20: 10: 11: 21: 22: 23  
They committe carnall copulation w<sup>th</sup> beasts. / Exo: 22: 19. / Leu: 20: 17: 18: 19  
They defiled their mothers, & fathers carnally. / Leu: 18: 17. / Gen: 19: 20  
They lustfully gawed on y<sup>e</sup> secrets of y<sup>e</sup> parents. / Gen: 9: 22. / Deu: 22: 23  
They ravished virgins & wives. / Deu: 22: 27. / Gen: 34: 1: 2: 31  
They forced the Levites wife to death, by often, & sundrall  
mens copulations in one night. / Judg: 19: 25. / Lam: 5: 11  
When Amnon had intruded Jamar to attend him in his sick-  
nes, he lustfully ravished her. / 2: Sam: 13: 11: 14  
When Onan was to goe in unto his brothers wife, he spilt his  
seed on the ground. / Gen: 38: 9. / Jer: 3: 9  
They committed whoredoms in Sanctuaries. / 2: Mat: 6: 4  
God gave them up unto most vile affections, for women  
Did change their naturall use against nature: & men, leav-  
ing the naturall use of women turned in lustfullnes out  
towards another. / Rom: 1: 26: 27. / 1: Cor: 6: 9. / Gen: 19: 5: 7: 8.

Symmes of witchcraft  
King Saul, when god had forsaken him, called upon the  
witches of Endor to call up dead Samuell to helpe him in  
the night of his distresses. / 1: Sam: 28: 1: 6: 15. / Leu: 20: 6: 27  
Though King Pharaoh saw that his Magicians could not  
bring forth fyre as Moses did, but acknowledged that it  
was gods owne handy worke against them, yet he believed in  
them untill he was drowned in y<sup>e</sup> redde Sea. / Exo: 8: 18: 19. / 14: 19  
There shall not be found amongst y<sup>e</sup> any one y<sup>e</sup> witch deni-  
fion, or Charms, or that consulted with Spirits, or Wiza-  
rds, or Nigromancers. / Deu: 18: 10: 11. / Leu: 19: 31. / Isa: 8: 19.

Reprobation decreed  
Such as theis, were ordained to condemnation. / Jude: 4  
Theis, are wells without water: for whom the mist of  
darknes is perpetually reformed. / 2: Pet: 2: 17  
Theis, are strangers from the Covenant of gods merryfull  
promises, having no hope, & without gods comfort in this  
world. / Ephes: 2: 12. / Jer: 2: 25. / John: 8: 12: 21  
Woe unto theis, that draw niggardie, with cords of vanity  
& fyne, as it were with a Cart rope, who say to themselves, Let  
god hasten his worke y<sup>e</sup> wee may knowe him. / Isa: 5: 18: 19. / 2: Pet: 2  
It is impossible y<sup>e</sup> such should be renewed. / Math: 12: 32. / Heb: 6: 4  
Heb: 10: 26: 27.



Whoredomes, Adulteries, & inducements,  
god will most severely punish. . . . .

Forabell painted her face, & adorned her head to mitife &  
Forabell to her Lust. 2: Kings. 9: 30.  
Josephs M<sup>re</sup> impudently pulled him by the Cloath saying;  
come & lye downe with mee. gen: 39: 12.  
Ruth came to Boaz in the night desiring him to cover her  
with his skirt. Ruth: 3: 7: 9. John: 3: 20.  
They lye upon beds of Guary, & strow themselves on y<sup>e</sup> couches  
they eat the Lambs out of the flocke, they chant to y<sup>e</sup> brall:  
they drinke wyne in boales, and anoynt themselves with  
the thoyfist oynt mente. Amos. 6: 4: 5: 6.  
Thou shalt thou cloath thy selfe with rymson: & decke thy selfe  
with gould, & rowdest thy face with paintings, yet in paine  
shalt thou make thy selfe faire. Jer: 4: 30.  
They went unto the King with oynt mente, & perfumys, &  
didest doo as thy selfe even unto Hell. Isa: 57: 9.  
They sent for all men from farr of to come unto them, for  
whome they did washe, & paint thy selfe, & deckedst thy  
selfe with ornaunte. Ezek: 23: 40.  
They walke with stutched out noses, & wanton eyes, and  
dancinge paces. Isa: 3: 16. Eccl: 26: 9: fo: 13.  
The whoredome of a woman, may be knowne by her haughty  
looks, & eye lidds. Eccl: 26: 9. 2: Efd: 16: 49.  
Their eyes are full of adultery, & they cannot cease from synne  
saying what wilt thou giue me. 2: pet: 2: 14. gen: 38: 16.  
They are like fadd horses, & mares, endry one nightheige  
after ther lustfullnes. Jer: 5: 8.  
They are so impudently accustomed to ther abominations, y<sup>e</sup>  
that they neuer blush at any impudent. Jer: 6: 15. Ep: 4: 19.  
They went in unto Shohab, as into a woman y<sup>e</sup> playeth y<sup>e</sup>  
Harlott, or adulteress. Ezek: 23: 44: 45.  
In the darke of the evening, a subtil Harlott, well attired,  
came impudently, & caught hould of a yonge man, saying  
kisse me, for I haue doctred my bedd with perfumyd lyeam,  
come let vs take our fill of lye, for my husband is gone  
a longe iourney. Iero: 7: 9: fo: 22.  
See, in what place hast thou not bene lye withall? even  
in the high wayes. Jer: 3: 2.  
Ecclesiastes tells vs, I haue sought & found on man of 1000.  
righteous, but on woman amongst all these haue I not  
found. 7: 28.

Lustfull  
whoredoms

their lacrimous  
eyes strowe their  
pables with roses  
to their bathes of  
milke, & bingum



## Avoyde, even y<sup>e</sup> inducements to lust:...

Inducements  
to lust. x.

III

Use not the company of a woman that is a Sinner: gaze  
not on any manne lustfully; neither goe thou idly to gaze  
about the streets: neither walke thou solitary alsoane:  
turne away thine eyes from committing adultery with y<sup>e</sup>  
sight of a beautifull woman: sitt not alsoane with any  
mans wife; neither take her into thine armes, least by  
some of these aluement<sup>s</sup> thy hart maye bee overtaken, &  
thou become a Sinner. / Eccl: 9: 4. to: 10. / Math: 5: 28. / 1: Joh: 1: 9.  
By Davids idlenesse, walkinge on the roofof his house,  
hee espied Beerseba bathing herselfe, & by the bewe of  
her beautifull parts, he fell into adultery, & for the heat  
of his lust to murder. / 2: Sam: 11: 3: 4. / 1: Pet: 3: 2: 3: 4: 29  
Let no fornication, or any uncleane, or lustfull discourse  
bee used amongst y<sup>e</sup>. / Eph: 5: 3: 4. / Eccl: 9: 5.  
Joseph would not so much as listen to the charmes of his  
M<sup>rs</sup>: thought hee had silt tyme, & place. / Gen: 39: 10.  
Neither would god suffer the priestes to goe by the steps  
boweing unto his Altare, because they should not shewe  
their nakednes. / Exo: 20: 26.

Punishment  
for adulterers

III

Tremble yea women that live at ease. / Isa: 32: 11.  
Woe unto y<sup>e</sup>: that dethe y<sup>e</sup>: daughter in whoredoms, y<sup>e</sup>  
they may delight their lovers. / 2: Esd: 15: 47. / Len: 19: 29.  
I, the Lord, am against the well favoured Harlot who  
is M<sup>rs</sup>: of her with craft, I will discover her naked shame  
unto the nations, & sitt her before them as a garramige  
stork to throw filth at. / Nahum: 3: 4: 5: 6.  
For, first she had disobeyed my Lawe. / 2: Esd: 15: 47. / 1: Pet: 3: 2: 3: 4: 29  
agamist her husband: 3: y<sup>e</sup> she hath played the whore, &  
bastardized her children. / Eccl: 23: 23: 25: 26. / Hof: 2: 5.  
I will smite them with the scabb, with botches, with itch,  
with Emrodde, / Deu: 28: 27: 28. / Isa: 3: 17.  
Instead of their perfumed flesh, their bodies shall stinke,  
& their hayre shall fall away. / Isa: 3: 24.  
Thou delicate pure bodye, whose flesh seemed whiter then  
snowe, & redder then rubbie, or polished Sapphires in y<sup>e</sup>: vaine,  
shall become withered on a dunghill. / Lam: 4: 5: 7: 8.  
Both the adulterer, & adulteress, shall be put to death. / Len: 20: 10.



27

God hardens the Harts of such, as will  
not be drawne from their euill wayes.

God hardens their Spiritts, & makes their harts obstinate  
to any good art. / Deu. 2: 30. / Exo. 4: 21.  
Hee blinde their Eys, & hardens their harts, that they should  
not vnderstand. / John: 12: 40.  
Hee darkens their wayes, that they knowe not all what  
they stumble. / Pro: 4: 19. / Eph: 4: 18.  
Hee sends them strange delusions. / 2: Thes: 2: 11.  
God giues them ouer to a reprobate mynde. / Rom: 1: 28  
Hee suffereth the Diuill to leade them in blynde error,  
that y<sup>e</sup> light of the gospoll may not appeare vnto them,  
& shyne in their harte. / 2: Cor: 4: 4.  
Such as these haue no root of faith. / Luk: 8: 13.  
These were such, as went away from Paul, & his do-  
ctrine, being weary. / 1: John: 2: 19.  
Such as these, thinke the going to gods table, a burden  
vnto them. / Matt: 1: 12: 13.  
They are dull of hearing. / Act: 28: 27. / Heb: 5: 11.  
They haue not patience, to heare gods word preached -  
neither can they giue attention. / Lark: 7: 11: 12.  
They will seeme to serue god; but it is feynely, and  
fainedly. / Ier: 3: 10.  
The estate of these men are worse then at first. / Matt: 12: 45.  
2: pet: 2: 20: 21: 22.  
When man doth decay, & delightfull turne himselfe to de-  
uilednes, all his former godliuine shall be forgotten, &  
in his trespasses hee shall dye. / Ezek: 18: 24.  
They profess they knowe god, but deny him in y<sup>e</sup> works. / Tit: 1: 16.  
By their hard & mispintent harts; they be asun fayre to them.  
solued wrath. / Rom: 2: 5. / Isa: 6: 10. / Ier: 5: 3. / 48: 4.  
Their necks, are as iron sinews; & their brows, as brass. / Isa:

If any man drawe backward to sinne fall in, my soules  
shall detest him. / Heb: 10: 38. / Ier: 68: 21. / Ezek: 18: 24.  
This synfull nation laden with iniquities, hath prouok-  
ed me to anger, & is reuolted. / Ier: 1: 4. / Ier: 7: 24.  
They are fallen backe, by a perpetuall backsliding, and  
they refuse to returne. / Ier: 8: 5.  
This people hath a rebellious hart, / Ier: 5: 23.  
They haue made shipwreke of y<sup>e</sup> faith. / 1: Tim: 1: 19.

god hateth y<sup>e</sup>  
backslider.



## The Character of an Atheist, or one that hats god, & all godly wayes.

They saye, there is noe hope of saluation left for vs, there-  
 fore after our pleasure will wee goe. / Jer. 2: 25.  
 They dare continually prouoke god to anger, euen be-  
 fore his face. / Isa. 65: 13.  
 They despitefully resist y<sup>e</sup> spirit of grace. / Heb. 10: 29.  
 They mocke the messenger of god, & despised his worde,  
 & abused the prophete. / 2. Chro. 36: 16. / 2. Tim. 3: 3.  
 They dare say plainly, wee will not walke in gods law,  
 nor hearken to his words. / Jer. 6: 16: 17. / Jer. 44: 16: 17.  
 They neuer thinke of god. / Rom. 3: 18. / Psa. 10: 4.  
 They say, is there any god? 2. Mattab. 3. / Psa. 14: 1.  
 How can god know our wayes through clouds? Job. 22: 13.  
 King Ahab, he sought himselfe to wike dnd. / 1. Kings. 21: 25.  
 They sleepe not, except they haue done some mischiefe,  
 or sinne. / Pro. 4: 16. / Gen. 6: 5. / Rom. 3: 15.  
 They delightfully drinke iniquity like water. / Job. 15: 16.  
 saying, god seeth not, nor myndeth. / Ezek. 9: 9. / Eccl. 23: 18.  
 They are sethly on the Lees of their synne. / Zeph. 1: 12.  
 And haue done worse then y<sup>e</sup> fathers. / Jer. 16: 12. / Jer. 7: 26.  
 They are hying Hypocrites, whose conscience are seared, and  
 branded. / 1. Tim. 4: 2. / Jer. 17: 9.  
 They turne the grace of god into Lasciuiousnes, denying  
 Jesus our onely Saviour. / Jude: 4.  
 They thinke they. it is all but vaine to serue god. what profit  
 is it? Matt. 3: 14.  
 They aske god, whom hast thou loued? Matt. 1: 2.  
 And, whom, haue wee wronged thee? Matt. 2: 17.  
 Whom haue wee robbed thee? in fytth. Matt. 3: 8.  
 Because they haue not changed: therefore, they doe not serue  
 god? / Psa. 55: 19.  
 If by shame any thought, & feare of god doe possess their mynd.  
 it is not any godly feare (to offend god) that they rate for, as  
 did Isaac. Gen. 27: 33. or as Ephraim. Hos. 13: 1. but for feare  
 of torments, & horrour y<sup>t</sup> may suddainly befall them. / such  
 feare the diuills haue. Mar. 5: 6: 7. / Jam. 2: 19.  
 This prophane Esau; will sell their handuily birthrighte,  
 for some one darning synne, rather then loose their delight  
 though they knowe, that it is not to bee regained (beinge  
 once lost) with any feared, or repentance. / Heb. 12: 16: 17.  
 The hearts of this people are waxed grosse, & their eares are  
 dull of hearing; they haue closed their eyes, least they should see,  
 & heare, & vnderstand, & should be by y<sup>e</sup> Lords word conuerted,  
 & healed. / Rom. 28: 27.



God, most scornfully abhorrs, the fained  
prayers, & neglects of an Atheist. &c.

fear ye not me (saith the Lord) will ye not fearfully  
tremble at my presence? Jer. 5: 22.  
Shall not my soule be avenged on such a nation as this?  
Jer. 9: 9. Jer. 25: 29. Hos. 4: 17.  
Do they provoke me to anger; do they, <sup>not</sup> provoke to them?  
I shew confusion; Jer. 7: 19. Job. 15: 13.  
god unto Shilo, a place wherein I did set my name at  
first, & see what I will doe unto it for their synne. Jer. 7: 12.  
And, if I punish that City w<sup>ch</sup> is called by my name,  
doe ye thinke to escape? Noe ye shall not; Jer. 25: 29  
If those, whose iudgments was not to drinke, & y<sup>e</sup> ruyne  
have assuredly dranke thereof? dost thou thinke to escape  
I tell thee no; Jer. 49: 12.  
Can the Ethiopian change his skyn? then may ye doe  
good, who have ever byne accustomed to do evill. Jer. 13: 23  
Doe? walke in the fire w<sup>ch</sup> ye have kindled. Isa. 50: 11.  
I will laugh at y<sup>e</sup>, & y<sup>e</sup> shall amittie. Pro. 1: 26.  
I will call y<sup>e</sup>. Laomi, for ye are not my people. Hos. 1: 9  
I will speew ye out of my mouth. Gen. 3: 16.  
Do I live (saith the Lord) thy sister Sodom hath done  
so wickedly as thou hast done. Ezek. 16: 48.  
I will be quiet, & anger my thought no more. Ezek. 16: 42  
yea serpente, yea generation of vipers, how can y<sup>e</sup> es-  
cape the damnation of Hell. Math. 23: 33.  
Can ye be any thing profitable to me? Job. 22: 2. (15)  
I will shutt out y<sup>e</sup> prayer. Lam. 3: 8. Isa. 1: 15. Jer. 30: 18.  
And thought thou shalt praye me early, I will not answer  
where not be found of thee. Pro. 1: 28.  
And when thou shalt be iudged, thy prayer shall all be  
to me synne. Psal. 109: 7. Rom. 2: 4. Heb. 12: 17.  
Because ye are at an agreement with Hell, & say, when the  
over flowing scourge shall passe through, it shall not touch  
us. Isa. 26: 14: 15. Job. 21: 14: 15. Jer. 3: 10.  
The Lord said to me, praye not for y<sup>e</sup> people. Jer. 14: 11.  
Praye not for this people for I will not hear y<sup>e</sup>. Jer. 7: 16.  
Though Moses, & Samuell stood before me in prayer for  
them, yet my minde could not be towards this people;  
I will destroye them. Jer. 15: 1.  
Though Noah, Daniell, & Job, were in prayer for them  
as I live saith the Lord they shall not deliver them, &  
from their punishment. Ezek. 14: 20.  
Nowe therefore let me alone (saith the Lord) y<sup>t</sup> my  
wrathe may waxe hott against them. Exo. 32: 10.

Deu. 32: 19: 20.  
28: 34: 35.

god, forbiddeth  
y<sup>e</sup> prayers of y<sup>e</sup>.  
righteous, for  
them. &



God pronounceth his wrathfull iudgm<sup>ts</sup>  
Against impenitent Symers.

Deu: 32: 22: 23: I will search Ierusalem with Candles, & punish those y<sup>e</sup>  
24: 25: 27: / 30: are settled on the Lees of their Syme. / Zeph: 1: 12:  
39: 41: 42: / 43: I will bring such punishment, vpon it, y<sup>t</sup> whosoever  
shall heare thereof, his eares shall tingle. / 2: King: 21: 12:  
I will rayne vpon them, great haile stones, fier, & brim-  
stone, to consume them. / Gen: 19: 24: 25:  
I utterly deprime them from my presence. / 2: Thes: 1: 8: 9:  
I will cast them out into utter darknes. / Math: 8: 12: (10)  
I will rewarde them with vengeance. / Deu: 32: 41: / Jer: 24:  
I will make them a furrow to themselves, and into all  
their friends. / Jer: 20: 4:  
I will give them frezibling hart, failing Eys, & sor-  
rowfull mynds. / Deu: 28: 65:  
I sturde in my wrath, y<sup>t</sup> they should neuer enter in  
to my rest. / Psa: 95: 11: / John: 8: 21: / 2: Chro: 36: 16:  
I will blot out their names, from the booke of life & laye  
all my curses vpon them. / Deu: 29: 20:  
sayeing, Depart from me, yea attimes. / Math: 25: 41:  
They shall howle for pexation of spirit. / Isa: 65: 14:  
They shall lye downe in sorrows. / Isa: 33: 14:  
They shall drinke of my wrath, of the cuppe of myne in-  
signation. / Ren: 14: 10: / Idr: 25: 27: 28: 29:  
I will kinde a fire in myne anger, & burne the lowest  
Hell, consume the earth, & y<sup>e</sup> foundations. / Deu: 32: 22:  
I will cast them into a fire furnace, where shall be  
waylning, & gasping of teeth. / Math: 13: 42: / Math: 3: 12:  
Where the worme dyeth not, neither is the fire thereof  
euer quenched. / Mar: 9: 44:  
Before me Hell is open, & destruction. / Job: 26: 6: / Pro: 26: 20:  
Hell, hath enlarged herselfe, & opened her mouth with  
out measuring. / Isa: 4: 14: / Isa: 1: 31: / Rom: 9: 22:  
Iophet is ordained of oules deep, & large, the paterne  
is fire, & much wood, the breath of the Lord like a flame  
of brimstone doth kinde it. / Isa: 30: 33:  
The Duill, was cast into a Lake of Sier & brimstone,  
who with the wicked shall tormente them for e-  
uer, night & day. / Ren: 20: 10: / Ren: 21: 8: / Ren: 14: 12:  
yet greater things then this shall be done hereafter, for  
looke howe much the world shall increase in age so  
much the more shall euill be increased in them y<sup>t</sup> dwell  
therin. / 2: Tsd: 14: 16: 17: / Ren: 18: 7: 8:

The torment  
of Hell.

III



The dispaireinge horours, which burden,  
and torment, a Reprobate conscience .....

I am as a troubled sea that cannot rest, and there is  
no peace to my soule. / Isa: 57: 20: 21. / Psa: 143: 4.  
Gods wrath, it lyeth hard vpon mee, & hee hath afflic-  
ted mee with all his wounds. / he hath left me in y<sup>e</sup>. lowest  
pitt in darknes, in the deeps. / Psa: 88: 6: 7.  
Hee hath filled mee with bitterness, & made mee drunk  
with worme wood. / Lam: 3: 15. / Psa: 119: 120.  
Cursed bee the day wherein I was borne, / Gen: 20: 14.  
It is better for me to dye, then to liue. / Jonah: 4: 3.  
Woe is me, for, my wounds are greivous. / Gen: 10: 19. (53.)  
This is my deadly howre, & the power of darknes. / Luk: 22:  
fearfullnes, & tremblings are come vpon me, and an  
horrible dread hath ouerwhelmed mee. / Psa: 55: 5. / Ps: 116: 3.  
My synnes haue found me out. / Numb: 32: 23.  
And god hath shutt out my prayer. / Lam: 3: 8.  
I crye out (with Lame) my punishment is farre greater  
then I am able to beare. / Gen: 4: 13. / Psa: 38: 4.  
Dispaire, (w<sup>th</sup>. Judas) will force me to hang my selfe, to  
ease my troubled Conscience. / Math: 27: 5. / Acts: 1: 18.  
Or with Iury, to burne my selfe. / 1: Kings: 16: 18.  
Or with Saul to kill my selfe. / 1: Sam: 31: 4: 5.  
I haue not the patience y<sup>e</sup>. Achitophell had: before hee  
hanged himselfe, hee sett his house in order. / 2: Sam: 17: 23.  
Behould, & see, if there bee any sorrow like vnto my sor-  
rowe, w<sup>th</sup>. is done vnto me by the Lord in this daye of his  
fioure anger. / Lam: 1: 12: 13.  
I seeke death but cannot finde it, I desire to dye, &  
death flyeth from mee. / Ren: 9: 6.  
My soule chooseth strangling, & death, rather to then life.  
Job: 7: 11: 14: 15.



God is much grieved to see man so obstinate.  
w<sup>ch</sup> makes him repent y<sup>t</sup> ever he made man.

Hos: 13/9.

O Sime & Sibmah; I will weep for thee with y<sup>e</sup> weeping  
of Gazer. Jer: 48: 31. Micha: 6/3.

Ephraim is my dear Son, therefore my bowels are trou-  
bled for him. Jer: 31: 20.

O that my people had harkened unto my ways. Psa: 81: 13

Are not thine iniquities infinite? Job: 22: 5.

O Jerusalem, Jerusalem, thou that stonest the prophets,  
how often would I have gathered y<sup>e</sup>. even as a hen her  
chickens under her wings, but ye would not. Math: 23: 37

I drew them with cords of love, & laid meate unto them,  
yet they refused to returne. Hos: 11: 4: 5.

Is there no balm in gilliat to perfume my people? Jer: 8: 22

Woe unto thee Jerusalem: wilt thou not be made clean?  
when, shall it once be; Jer: 13: 27.

I harkened, & heard, but no man repented. Jer: 8: 6.

All the day longe, have I stretched out my hand to a  
gaine-saying people most disobedient. Rom: 10: 21.

Zach: 1/12.

Forty years have I bynne troubled with this perverse  
generation. Psa: 95: 10. Jonah: 3: 4. Num: 14: 22.

I gave them time to repent, yet they would not. Jer: 11: 4.

Behold I am prest under y<sup>e</sup> as a Cart that is prest w<sup>ch</sup>  
is full of sheaves. Amos: 2: 13.

What will ye then, shall I come unto w<sup>ch</sup> a rodd? or else  
in love, & meeknes; 1: Cor: 4: 21.

How can I pardon thee for this? Jer: 5: 7.

Thou hast bynne weary of mee O Israel. Isa: 43: 22.

Therefore, I am weary with repentinge. Jer: 15: 6.

And, when I sawe many wickednesse growne to so great a  
height, I repented y<sup>t</sup> ever I made man. Gen: 6: 5: 6.

Runne ye to, & fro through the streets of Jerusalem: & seeke  
in all places, if ye can finde me out one man that execut-

eth iudgment, & seeketh the truth, & I will pardon it. Jer: 5: 1.

In all Sodom, & Gomorah there was not 10: righteous men, to  
save them from destruction. Gen: 18: 20: 32.

There was no man y<sup>t</sup> asketh his owne conscience; what have I  
done? but pussheth into fyre as the horse doth (scattered) into  
the battle. Jer: 8: 6.

Nay; if God could have found but one righteous man in  
y<sup>e</sup> great & populous City of Jerusalem, he would have  
pardoned it, Jer: 5: 1.



Gods promises, y<sup>t</sup> a Messia shall come into y<sup>e</sup> world, to be a Ruler, & a Saviour of mankind.

The seed of the woman, shall breake the Serpents head.  
the text: gen: 3:15: / proof: Heb: 2:16.

The Lord, hath created a new thing in the earth: a poor man shall compass a man. Jer: 31:22: / proof: gall: 4:4

There shall come a Starre out of Jacob. & a Scepter shall arise out of Israel. Num: 24:17: / proof: Math: 2:9:11:

The Scepter shall not depart from Judah, untill that Shiloh come. gen: 49:10: / proof: Math: 2:1:2:3:

Out of Bethleem Ephrata shall come forth to us a Ruler in Israel, whose going forth hath bene from before the earths creation. Micha: 5:2: / proof: Math: 2:6:

Out of Egypt have I called my Son. Hos: 11:1: / Math: 2:15  
My first borne Son Israel. Exo: 4:22:

I will raise unto David, a righteous branch, a King that executeth Judgment. Jer: 23:5:6: / proof: John: 1:45:46:

A rod, shall growe out from the root of Jesse, & the spirit of the Lord shall rest upon him in wisdom, knowledge, & understanding. Isa: 11:1:2: / Act: 13:22:

The Lord shall guide y<sup>e</sup>: this signe, a virgin shall bring forth a Son whose name shall be called Immanuel. Isa: 7:14: / proof: Luk: 1:31:32:33:

The Kings of Arabia, & Saba shall present him with gifts, gould, & frankincense. Ps: 72:10:11:15: / Mat: 2:11:

There was given unto him (by the ancient of dayes) dominion & glory, & a Kingdom y<sup>t</sup> all nations might serve, & obey him. Dan: 7:14: / proof: Luk: 1:33:

Hee shall leade his flocke like a Sheppard, & gather his Lambs with his arme, & leade those that are wayward. Isa: 40:11: / proof: Math: 7:28:29:

Knowe yea therefore that from the going forth of y<sup>e</sup> Commandment, to the restoration & building of Ierusalem.

unto the Messia y<sup>e</sup>: promise shall be: 7: weeks: & 62: weeks the street, & the wall shall be built againe: then shall the Messia be cutt off, but not for himselfe.

Dan: 9:25:26: / proof: 1: Pet: 2:22:23:24:

This Messia, & our onlie Deliverer, shall come out of Zion, & shall turne away ungodlines, from Jacob. Rom: 11:26:27:



Christ Jesus, in his humane nature.  
was borne of a pure, vnspotted virgine.

When the Angell told Mary the wife of Joseph that she should be with a Son, Mary disputed it with the Angell saying how can this thing be, since I have not known man? he answered her, saying, the holy ghost shall come upon thee: & the most high shall overshadow thee: & what is borne of thee shall be called the Son of god: she answered, then bee it unto mee according to thy word. / Luk. 1: 34: 35: 38. / Mat. 1: 20

And the word was made fleshe. / John: 1: 14.  
And when the full tyme of tyme came, god sent forth his Son, made of a woman, & made by Law. / Gall: 4: 4

~~the Lord filled her belly with hidden treasure. / Ps. 17: 14~~  
Hee took not on him the nature of Angells, but the seed of Abraham. / Heb. 2: 16 / Rom. 1: 3 / Luk. 19: 9.

Hee was preordained to be borne, before the creation of the world, but not manifested till now: at this his birth. / 1. Pet. 1: 20.

When Mary, had brought forth her first borne Son, she wrapped him in swaddling clothes, & laid him in a manger in the Inn, because the house was full of guests: & when the Angells had declared this joyfull tydings unto the Shepherds, suddenly a multitude of Angells in Heauen sang, glory be to god on high, on earth peace, good will towards men. / Luk. 2: 7: 10: 14

Unto vs a childe is borne, a Son is giuen, the gowdmine shall be upon his shoulders, his name shall be called wonderfull; Counsellor; the mighty god: the everlasting father, the Prince of peace. / Isa: 9: 6.

This, is that Christ y. came by water & blood. / 1. Joh: 5: 6  
yet in him dwelleth all the fullness of the godhead bodily. / Coll: 2: 9.

For this cause, came the wisemen from y. east, to worship him & present him with gould, & myrrhe. / Mat. 2: 11  
And Phillip & Nathaniell said, we haue found out y. prophet Jesus w. Moses spake of. / Joh: 1: 45 / Gen: 49: 10.  
Jesus saith of himselfe, I came forth from y. father, & I am come into the world. / John: 16: 28.

The father himselfe w. sent me, hath testified of me. / Joh: 5: 37  
saying, this is my beloued Son in whom I am well pleased, heare yea him. / Math: 3: 17.



Christ was borne a King, a Priest, a prophet,  
a B<sup>p</sup>, a Sheppard, a Judge, & a Lawgiver. *Ch. 1.*

The Lord, who is our Judge, our Lawgiver, & our King  
hee will save us. / Isa: 33: 22.

There was written on his thigh, King of Kings, & Lord of  
Lords. / Rev: 19: 16.

I have sett my King upon my holy Hill of Zion. / Ps: 2: 6

Behould thy King cometh meekely. / Math: 21: 5.

The Jews they saluted X<sup>t</sup>. scoffingly, & sayings, hallo y:  
King of the Jews. / Mar: 15: 18.

When Pilat asked our Saviour, whether he were the  
King of the Jews, Jesus answered him, to that end was  
I borne. / John: 18: 37. / Rev: 19: 3.

Hee Se<sup>p</sup>tor gov. 49: 10.

Christ abideth a Priest continually. / Heb: 7: 3.

Hee is called of God an high Priest, after the Order of  
Melchisedike. / Heb: 5: 10. / Ps: 110: 4. / Heb: 3: 1.

This high Priest X<sup>t</sup> is passed into Heaven. / Heb: 4: 14.

This high Priest is holy, harmles, & undefiled. / Heb: 7: 26

Thou Child, shalt be called the Prophet of the most high  
to prepare y<sup>e</sup> Lords ways. / Luk: 1: 76.

I will raise them up a prophet like unto thee, w<sup>h</sup> shall  
speak all that I command him. / Deu: 18: 18.

This is he, that was in the Church in the wilderness w<sup>h</sup>:  
y<sup>e</sup> Angel, w<sup>h</sup>: spake to him in Mount Sina: & w<sup>h</sup>: our fa:  
ther; whom they disobeyed, & thrust from y<sup>e</sup>. / Act: 7: 37: 38.

yea are now returned unto X<sup>t</sup>. the Sheppard, and y<sup>e</sup>  
Bishopp of Soules. / 1: Pet: 2: 25.

Jesus the great Sheppard of the sheepe, make y<sup>e</sup> perfect  
in every good worke. / Heb: 13: 20: 21.

for, hee is sent (only) to y<sup>e</sup> lost sheepe. / Math: 15: 24.

The father, comitteth all iudgm<sup>t</sup>. to his Son. X<sup>t</sup>. / Joh: 5: 22: 27.

Hee shall iudge all setv<sup>t</sup>s, at y<sup>e</sup> last day. / Rom: 2: 16. / Act: 17.

All power is given to X<sup>t</sup>, both in Heaven & Earth. / Math: 28: 18.

Hee is the only Lawgiver; hee is able to save, and to  
destroy. / Jam: 4: 12.

Hee was clothed in a pesture dypt in blood, and his  
name is called the word of God. / Rev: 19: 13. / Isa: 63: 2.

X<sup>t</sup> was borne  
a King.

X<sup>t</sup> was borne  
a priest.

X<sup>t</sup> was borne  
a prophet.

X<sup>t</sup> a Bishopp, &  
a Sheppard.

X<sup>t</sup> a Lawgiver,  
a Judge, & his  
name is, the  
word of god.



Christ made himselfe y<sup>e</sup> Roocke of offence; for  
mans saluation, redemption, mediation, & reconciliac<sup>o</sup>.

X<sup>t</sup> is made y<sup>e</sup> rock of offence. I will lay in Zion a tryed corner stone. Isa: 28: 16.  
Who for ever shall fall one this stone, shall be broken. But on  
whome it shall fall it will grinde him to powder. Math: 21: 44.

This is that stone w<sup>ch</sup> was set at naught by y<sup>e</sup> buildere, & is  
nowe become the cheefe corner stone. Acts: 4: 11.

Blessed be the rocke of my saluation. 2: Sam: 22: 47.  
The stumbled at this stone; because they sought saluation  
not by faith but only by works. Rom: 9: 32.

X<sup>t</sup> is become a stumbling stone, & a rocke of offence to  
both houses of Israel. Isa: 8: 14: 15. 1: Pet: 2: 8.  
Symion saith, behold this child X<sup>t</sup> is set for y<sup>e</sup> fall &  
risenge againe of many, & for a signe to be dayly  
spoken against. Luk: 2: 34.

X<sup>t</sup> made himselfe synne for vs, that of himselfe knewe  
no synne, & so by him be made righteous. 2: Cor: 5: 21.

X<sup>t</sup> is made a Saviour. God hath ordained X<sup>t</sup> for a Saviour. Acts: 5: 31. Luk: 2: 11.  
Hee raised him from y<sup>e</sup> seed of David. Acts: 13: 23.  
And hee is come to save that w<sup>ch</sup> is lost. Math: 18: 11.

There is no other Saviour besides him. Hos: 13: 4.  
Neither is there saluation in any name under heauen,  
to be saved by. Acts: 4: 12. John: 1: 29. Acts: 13: 47.

X<sup>t</sup> is made a Redeemer. All flesh shall knowe that I am thy redeemer. Isa: 49: 26.  
I gave my selfe for a ranfome for all synners. 1: Tim: 2: 6.

Hee redeemed vs from the curse of y<sup>e</sup> Law, by making  
himselfe a curse upon a tree. gall: 3: 13. Ren: 5: 9.  
Hee ranfomed vs from the grave, & redeemed vs from  
the powde of death, by his sufferings. Hos: 13: 14. Isa: 22: 22: 23: 25.

X<sup>t</sup> is become a Mediatour. Hee is at the right hand of god mediating for vs. Rom: 8: 34.  
There is but one Mediator, & that is X<sup>t</sup> Jesus. 1: Tim: 2: 5.  
A mediator, is not for one, but many. gall: 3: 20.

X<sup>t</sup> is the Mediator of the new Coudnant, who speaketh bet-  
ter things for vs, then y<sup>e</sup> blood of Abel. Heb: 12: 24.  
As hee poured out his soule unto death, he made inter-  
cession to his father for synners. Isa: 53: 12. Luk: 23: 34.

X<sup>t</sup> is become o<sup>r</sup> Reconciliator. we are reconciled to god by X<sup>t</sup> death & saved by his life  
in faith. Rom: 5: 10. Ephes: 2: 15. Dan: 9: 24. Col: 1: 20: 21.  
He did behoove X<sup>t</sup> to be made like unto his brethren, to make  
reconciliator for the synners of the people. Heb: 2: 17. 2: Cor: 5: 18: 19.



Christ, hath made himselfe a pattern of  
humility, & obedience, by his sufferings...

Christ went downe with his parents to Nazareth, & was  
subiect & obedient unto their Commands. / Luk. 2: 51.  
As by the disobedience of one man many became sinners, so by the  
obedience of one many shall become righteous. Rom. 5: 19.  
Christ took upon him the forme of a servant. / Phil. 2: 7.  
Psa. 113: 6. / Zeph. 2: 3.  
Though hee was a Son, yet learned he obedience, to shew  
his Disciples y<sup>t</sup>. they should not be Lords over Gods heritage  
but humble examples to the flocke. / Heb. 5: 8. / 1. pet. 5: 3.  
Take my yoke upon y<sup>e</sup>. (saith X<sup>t</sup>.) & learne of mee, for I am  
meek, & lowly in hart, Math. 11: 29. / Math. 5: 5. / 1. pet. 3: 4.  
Tell the Daughters of Zion, behold I come meekly, but  
y<sup>e</sup>. ridinge upon an Asse. / Math. 21: 5. / Math. 11: 29.  
Moses (hee, in those dayes) was the greatest man upon  
earth, & yet the meekest living. / Numb. 12: 3.  
Christ was content to be led away as a sheepe to the  
slaughter: & like a Lambe dumb before y<sup>e</sup>. sheaerers, &  
suffered hee himselfe to be scourged, flogged, & crowned w<sup>th</sup>  
thornes, & spitt upon. / Act. 8: 32. 33. / John: 19: 1. / Mar: 15: 17.  
John: 18: 22.  
Jesus washed his Disciples feet. & wiped them with the  
same towell w<sup>th</sup> gilt his body. / John: 13: 5.  
Christ became despisable, & reiect of men: a man  
full of sorrowes, & acquainted w<sup>th</sup> grieffe: the chastise-  
ment of our peace was upon him. / Isa: 53: 3. 5.  
Christ thus suffered for vs, for our example: hee did  
no hyme, neither was there any guile found in his mouth,  
who being reviled, & threatened answered not againe,  
but referred him selfe to iudgment. / 1. pet. 2: 21. 22. 23.  
Christ became poore; y<sup>t</sup>. well through his poverty, &  
may be made rich. / 2. Cor: 8: 9.  
Hee confesseth (to his humanity:) it is my father y<sup>t</sup>. honour  
me. / John: 8: 54.  
Hee gave his backe to y<sup>e</sup>. smytters: & his cheekes to them y<sup>e</sup>.  
pulled of his haire: & hid not his face from shame, &  
spittinge. / Isa: 50: 6.  
X<sup>t</sup>. said to the 2. Disciples at Emans; O yea foolish ought I  
not to have suffered all these things, & then to enter into  
glory. / Luk. 24: 26. 27. 46. / Act. 17: 3. / Act. 26: 23.  
we see Jesus X<sup>t</sup>., who was made a little lower then y<sup>e</sup>. Angells  
for y<sup>e</sup>. suffering of death, for every man: made Captaine, to  
perfect the salvation of y<sup>e</sup>. righteous. / w<sup>ch</sup>. hee call his brethren. / Heb. 2: 9. 10. 11.  
we ought to humble  
our selves, as this  
sochylid in y<sup>e</sup>. gospell.  
Math: 18: 4.  
If we humble our  
selves, under the  
mighty hande of  
god, (as X<sup>t</sup> did)  
then he will ex-  
alt us in tyme.  
1. pet. 5: 6. 7. as  
2. Chro: 12: 7. 12.  
1. King: 21: 29.  
If we suffer, wee  
shall also reigne  
with him. 2. Tim:  
2: 12.  
The sufferings of  
this world, are  
not worthy to be  
compared with y<sup>e</sup>.  
glory, w<sup>ch</sup>. hereafter  
shall be revealed  
in vs. / Rom. 8: 18.  
as y<sup>e</sup>. sufferings of  
X<sup>t</sup>. aboundeth in us,  
so, our consolation  
also aboundeth in  
X<sup>t</sup>. / 2. Cor: 1: 5.  
y<sup>e</sup>. ornament of a  
meek, & quiet  
spirit: is (in y<sup>e</sup>. sight  
of god) of great price  
1. pet. 3: 4. 8. to 12.



Christ suffered an accursed death on a crosse,  
& y<sup>e</sup> 3<sup>d</sup> day, raised himselfe from y<sup>e</sup> grave. &c.

A wake sword against my Shipyard, & the many y<sup>e</sup> is  
my fellowe (saith the Lord). Zecha: 13. 7. John: 8. 28.

Christ for the ioye that was sett before him, endured y<sup>e</sup>  
crosse, & despised the shame. Heb. 12. 2. 1. John: 3. 19.

He hath trodden the wyne presse alone, & hath stamed  
his garmente in the blood of his people. his own arme  
brought saluation, & his fury he held hym. Isa. 63. 3. 5.

Christ bare our synnes in his owne body one a tree  
1. Pet. 2. 24. gall: 3. 13. Deu: 21. 23. John: 3. 14.

Hee gave himselfe to death for vs. Titus. 2. 14.

Christ was put to death in the fleshe; but quickened in  
the spirit: by w<sup>ch</sup> hee went, & preached vnto the  
spirittes in prison. 1. Pet. 3. 18. 19.

Hee was crucified by the determinate counsell, and  
fore knowledge of God. Act. 2. 23.

Joseph, who had bene x<sup>ps</sup> discipole, begged the body of Pilate  
& when he had wrapped it in cleane linnen: & Nicho-

demus had embalmed him with spices according to the  
custome of the Jewes: they put him into Josephs new  
tomb, & rolled a great stone before the same. w<sup>ch</sup> was  
hewen out of a rock. Math: 27. 57. to 60. John: 19. 40.

He raised him  
selfe from y<sup>e</sup>  
grave.

Then, the pharisees, & the chief priests said to Pilate, &c. pe-  
member y<sup>e</sup>. This Iordan said after 3. dayes hee would  
arise againe, therefore raise a strong watche to guard  
the tombe, & seale the stone w<sup>ch</sup> was done. Math: 27. 62. to 66.

Nevertheless x<sup>ps</sup> arose from his grave, & became the  
first fruits of them that slept. els what should they doe y<sup>e</sup>.  
are baptized, if the dead arise not againe. 1. Cor. 15. 20. 29.

The Angels told Mary (who sought Iesus) that he was  
arisen, & gone before them into Galilee. Math: 28. 1. to 7.  
Psa: 16. 10. Luk: 24. 34.

Iesus told Martha; I am the resurrection, & the life, hee  
that believeth in mee, (though he were dead) yet shall  
he live. John: 11. 25. 26. John: 2. 19. 21. 22.

Be of good comfort, for I have overcome the world, saith  
Christ to his disciples. John: 16. 33. Act. 2. 24.

And, I am hee y<sup>e</sup>. liueth; & was dead; but behold I am alive  
for evermore; & I have the keyes of Hell & death. Ren: 1. 18.

Christ, being raised from death, dyeth no more. Rom: 6. 9.  
Blessed be God, who in his abundant mercy, hath begotten vs  
again into a lively hope. by y<sup>e</sup>. resurrection of Iesus. 1. pet: 1. 3.



Christ ascended up into heauen, to remaine w<sup>th</sup>  
his father bodily; but sent downe y<sup>e</sup> holy ghost: &

Christ went up into Heauen to prepare habitations for  
his blessed. See John: 14: 2. / John: 6: 62.

As X<sup>t</sup> was speaking to his disciples, they beheld him taken  
up into Heauen. Acts: 1: 9. / 1 Tim: 3: 16.

Christ is entered into the highest heauens: Heb: 9: 24.

In w<sup>ch</sup> not man euer ascended, but the sonne of man. y<sup>e</sup>  
came downe from thence. John: 3: 13. / Ephes: 4: 10.

Whome these Heauens must containe untill y<sup>e</sup> tyme of  
restitution of all things. Acts: 3: 21. / Heb: 10: 13.

Steven, being full of the holy ghost, said, behould I see  
the Heauens open, & the sonne of man standing at y<sup>e</sup>  
right hand of God. Acts: 7: 56.

Christ ascended up on high, & led captivity captive  
& redeemed of his father, gifts for men. Psal: 68: 18.

Howe I god from y<sup>e</sup> I will send y<sup>e</sup> y<sup>e</sup> comforter. Joh: 16: 7.

Jesus said vnto Mary; tarry me not, for I am not  
yet ascended up vnto my father. John: 20: 17.

The Comforter, shall abide with y<sup>e</sup> for euer. Joh: 14: 16.

When hee is come hee will take of mine. Joh: 15: 26.

Hee shall make intercession for y<sup>e</sup> with groanings. Ro: 8: 26.

Hee shall shew in y<sup>e</sup> harte, & guide y<sup>e</sup> the light of his  
glory & knowledge. 2: Cor: 4: 6.

Then X<sup>t</sup> breathed out his disciples saying, receive ye  
the holy ghost. John: 20: 22.

Hee came downe from Heauen on the day of Pentecost,

whose noyse seemed like vnto the rushing of many  
great waters: & vpon the disciples came downe as

it were thowen fire tongues, which rested vpon them,

then they spake according to y<sup>e</sup> spirit. Acts: 2: 3.

And, because ye are saying, god hath sent forth the  
spirit of his sonne into y<sup>e</sup> harte. Gall: 4: 6.

Every good gift, it cometh downe from Heauen, euen  
from the Father of light. Jam: 1: 17.

The holy ghost, came downe vpon our Saviour (at his  
baptisme) in the likeness of a dove. Math: 3: 16. 17.

We haue received the spirit of god: by whome wee  
shall knowe those things that are giuen vs. 1: Cor: 2: 12.

Enoch; he was translated before y<sup>e</sup> Lawe. Elias in the  
Lawe. & X<sup>t</sup> in the gospell, to assure vs that wee shall a-  
rise againe both body, & soule, by faith. Heb: 11: 5.

X<sup>t</sup> sent downe  
the holy ghost



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Mans regeneration; or newnes of life; be-  
 gotten by X<sup>t</sup>; by the holy ghost; to a new birth  
 Behold (saith god) I make all things newe. *Ren: 21: 5.*  
 Except a man be borne againe, he cannot see god. *Joh: 3: 3: 5.*  
 But yea our the new man, w<sup>th</sup> (after god) is created in  
 right confesse, & true holines. *Eph: 4: 24. Coll: 2: 10. 1: Joh: 5: 1: 4.*  
 Whosoever is borne of god, cannot comitt synne. *1: Joh: 3: 9.*  
 Blessed is he, who hath part in y<sup>e</sup> first resurrection, on  
 the second death hath no power. *Ren: 20: 6. Phill: 3: 3. Coll: 2: 12.*  
 Wee are borne againe, but not of fleshe, & blood, but of  
 god through X<sup>t</sup>. *Joh: 1: 13. Rom: 5: 19. 1: Pet: 2: 2.*  
 Behold (saith god) I create new heavens & new  
 earth, & the former shall be forgotten. *Isa: 65: 17. Isa: 66: 22.*  
 John the Evangelist (in his vision) had a glimpse of this  
 promise. *Ren: 21: 1.*  
 If any man be borne of X<sup>t</sup>, hee is a new creature; out-  
 lyed synne is past away. *2: Cor: 5: 17. 1: Pet: 1: 3: 23.*  
 Of his owne good will begate he us, with the word of truth  
 to be a kinde of his first fruite. *Jam: 1: 18. Joell: 3: 18.*  
 By the washing of regeneration, & renewing of the  
 holy ghost; not by any works of our owne. *Tit: 3: 5. Tit: 2: 16.*  
 Christ cleanseth, & sanctifieth the people of his Church  
 by the washing of water, & by blood. *Eph: 5: 26.*  
 There is no condemnation to such, as are in Christ  
 Jesus. *Rom: 8: 1. Gen: 17: 1. Ren: 17: 14. 1: Th: 4: 7: 14.*  
 So many as are led by gods spirit, are gods sones. *Ro: 8: 14.*  
 They are the children & heires of god, & coheires with  
 Christ Jesus. *Rom: 8: 16.*  
 Though our outward man decaye; yet our inward  
 man, daily reneweth. *2: Cor: 4: 16.*  
 Wee are buried by X<sup>t</sup> in baptizme, unto his death, to  
 walke in newnes of life. *Rom: 6: 4.*  
 By one spirit, and wee all baptizd into one body. *1: Cor: 12: 13.*  
 Our circumcision is the putting away of synne from  
 the body of our fleshe. *Coll: 2: 11: 12. 1: Cor: 7: 19. Gen: 17: 10.*  
 Hee, that followeth X<sup>t</sup> in this regeneration; shall sit  
 on the throne of gods glorie; & iudge Isracc. *Math: 19: 28.*  
 Then blessed be god, who (through X<sup>t</sup> his sonne) hath be-  
 gotten us unto a lively hope of regeneration. *1: Pet: 1: 3: 23.*  
 Hee, that believeth this testimony: hath set to his seale y<sup>e</sup> god  
 true: but y<sup>e</sup> wrath of god shall rest upon him y<sup>e</sup> denyeth it.  
*Joh: 3: 33: 36.*



God, his instructive admonitions, & comfortable  
inlightenings of sinners, vnto saluation. *W.*

Seek ye the Lord, which he may be found. / *Isa: 55: 6.*  
 Heaue to doe euill, & learne to doe well. / *Isa: 1: 17.*  
 Remember thy creator, in the dayes of thy youth. / *Ecc: 12: 1.*  
 Seek the Lord, & ye shall liue. / *Amos: 5: 6.*  
 Call thy burden upon the Lord, & he will sustaine y. / *Ps: 55: 22.*  
 Redeem thy soule, for the dayes are euill. / *Eph: 5: 16.*  
 Hee that maketh his election sure, shall neuer fall. / *2: Pet: 1: 10.*  
 Hee that forsaketh his sinnes shall finde mercy. / *Pro: 28: 13.*  
 Hee that will come to me, I will by no means cast out. / *Joh: 6: 37.*  
 Blessed are they that hunger after righteoussnes. / *Math: 5: 6.*  
 Godly sorrow worketh repentance to saluation. / *2: Cor: 7: 10.*  
 When Ephraim spake humbly; hee exalted himselfe. / *Hos: 13: 7.*  
 But yeal on charity; for it is the bond of perfectiue. / *Col: 3: 14.*  
 Fight the good fight of faith, & lay hold on eternall life. / *1: Tim: 6: 12.*  
 Blessed are the poore in spirit. / *Math: 5: 3.*  
 Come out of Babylon, & bee not partaker of her sinnes. / *Reu: 18: 4.*  
 This is all that god requireth of thee. / *thy hart. / Pro: 23: 26.*  
 The right shall liue by faith. / *Heb: 10: 38. / Heb: 11: 6. / Rom: 10: 17.*  
 My grace shall be sufficient for them. / *2: Cor: 12: 9. / Isa: 40: 29.*  
 I will be roath them vnto me in kindness, & mercy. / *Hos: 2: 19.*  
 Feare not, I am with thee. / *Isa: 41: 13. / Luk: 12: 32.*  
 I will looke to such as bee of a poore contrite spirit. / *Isa: 66: 2.*  
 I will direct their works in truth. / *Isa: 61: 8. / 1: Pet: 3: 10.*  
 Ye haue not chosen mee; I haue chosen y. / *John: 15: 16.*  
 I haue chosen thee in y. furnace of affliction. / *Isa: 48: 10.*  
 I come to seeke such as are lost. / *Luk: 19: 10. / Reu: 3: 20.*  
 My spirit maketh intercession for y. / *Rom: 8: 26. / 1: Joh: 2: 1.*  
 Thou shalt bee taught of god. / *John: 6: 45. / Isa: 54: 13.*  
 Awake thou that sleepest in ym, & Christ Iesus will  
 giue thee life. / *Joel: 2: 12. / Eph: 5: 14. / Mall: 4: 2.*  
 For my thoughte are not as your thoughte. / *Isa: 55: 8.*  
 I will teach thee to profit, & leade thee in the waye  
 wher thou shouldest goe. / *Isa: 48: 17. / Reu: 3: 19.*  
 Therefore washe yea, & make yea cleane, & resist any  
 more to doe euill. / *Isa: 1: 16. / Ioshua: 24: 14.*  
 god is gracious to such as bee cleane harted. / *Ps: 73: 1. / Ps: 24: 3: 4.*  
 my sonne; make thy confession to god, & hyde nothinge that  
 thou canst possibly thinke of from him. / *Ioshua: 7: 19.*  
 Hee that concealeth his sinnes shall not prosper. / *Pro: 28: 13.*  
 But hee that confesseth truly; & forsaketh them; shall  
 finde mercy. / *Pro: 28: 13.*  
 Be not weary in well doing: for in due season yea shall receiue  
 blessings, if yea faint not in y. deuotions. / *gal: 6: 9. / 2: Cor: 12: 10.*  
 Repent, this daye. / *Act: 3: 7: 13. / 1: Th: 5: 2. / Isa: 65: 25.*

gods admonitions  
to repentance.

gods comfortable  
inlightenings



see page 198/

Gods compassionate callinge of backsliders;  
to returne to repentance, & laude. Syme ....

O Ierusalem, washe thy hart from wickednes & thou  
shalt bee saved. / Jer. 4:14. / Lev. 26:44.

Turne, O backe slydering Ierusalem. / Jer. 3:13. 14. 15.

Returne, returne, O Shunammite, returne, that I  
may looke vpon thee. Cant. 6:13. / Jer. 4:1.

Harken, & come vnto mee, & y<sup>r</sup> soule shall liue. Isa. 55:3.

Turne yea, O turne yea from y<sup>r</sup> euill wayes, for why  
will y<sup>e</sup> dye O house of Ierusalem. as I haue, I haue no pleasure  
in the death of any. / Ezek. 33:11. / Ezek. 18:31. 32.

O Ephraim, O Iudah what shall I doe vnto thee, for  
thy goodnes passeth away as morning dewe. / Hos. 6:4.

Will yea goe away from mee? John. 6:67. / Jer. 22:29.

Thou art weary I saye O Ierusalem. / Isa. 43:22.

O doe not thinke abominable hymes w<sup>th</sup> I hate. Jer. 44:4.

Returne, O backe slydering Ierusalem, & I will withdraue  
myne anger, & bee mercifull vnto thee. / Jer. 3:12.

I will pity y<sup>e</sup>, euen as a father doth his children. Ps. 103:13.

O house of David, doe yea thinke it but a small thinge  
to weary mee? saith the Lord. / Isa. 7:13.

Should I stand at the dore, & knocke; if any man will  
open, I will come into him, & suppe with him. / Rev. 3:20.

I am sent to sau<sup>e</sup> y<sup>r</sup> lost sheepe of Ierusalem. Math. 15:24.

O that thou wouldest harken to my Comandement, then  
should thy peare bee as a pinder, & thy righteousnes, as  
the waves of the Sea. / Isa. 48:18.

This is all that god requireth of thee: onely feare, &  
loue him, & walke in his wayes, with a perfect hart,  
& soule. / Deu. 10:12. / Jer. 3:13.

And returne vnto god, with fasting, weeping, &  
mourning. / Joel. 2:12.

There shall be more ioy ouer one sinner that truly re=  
penteth, (in heauen amongst the Angells) then for 99.

righteous y<sup>e</sup> needs no repentance. / Luk. 15:7. 10.

And, before an humbled sinner calleth, god will make  
answer: & whilst they are speaking hee will heare, &  
helpe them. / Isa. 65:24. / Ezek. 18:23.

As I haue, saith the Lord, I haue no pleasure in the death of  
the wicked, turne yea, O turne yea from your euill wayes  
& liue, for why will y<sup>e</sup> dye O house of Ierusalem. / Ezek. 33:11.

But, my people are foolish, & sottish, / Jer. 4:22. / Jer. 5:3.







Conditions of repentance, y<sup>e</sup> god expects  
performance of before hee grants pardon.

1. King. 8:25

If my people w<sup>h</sup> are called by my name shall humble  
themselves, & praye, & seek my face, & loane of to  
Lynde, then will I forgive them. 2. Chro. 7:14. Gen. 26:40.  
If they will call upon me in trouble with all their  
harts, then will I deliver them. Ps. 50:15. Jer. 39:13. Den. 4:  
If yea will cleanse y<sup>r</sup> hands, & purifie y<sup>r</sup> harts, I will  
drawe neere unto y<sup>e</sup>. Jam. 4:8. Rom. 8:13. Joel. 2:14.  
If yea will obey my voyce, yea shall have a peculiar trea-  
sure unto mee, above all people. Exo. 19:5. Exo. 6:7.  
If the wicked will returne from his wayes, & repent,  
hee shall not dye, but live. Ezek. 18:21. Gen. 4:1.  
But, except yea be converted, & become nowe meane  
yea cannot be saved. Math. 18:3. Math. 5:8.  
If thou seeke the Lord, with all thy hart, & soule, then god  
will be found. Den. 4:29. Math. 3:6. Coll. 3:1.  
god requires, that thou shouldest deale iustly, love me-  
ty & walke humbly before him. Micha. 7:8.  
If any mans worke abide fiery tryall, he shall receive his  
reward. 1. Cor. 3:14:15.  
If this things be in y<sup>e</sup>, they & abound: that make y<sup>e</sup> y<sup>e</sup> y<sup>e</sup>  
shall neither be barren, or infructifull. 2. Pet. 1:8.  
If thou doe will, shalt thou not be accepted? Gen. 4:7.  
If thou faint, in the day of aduersity, thy faith is then but  
small. Pro. 24:10. Heb. 3:6. Den. 4:29:37.  
If thou drawe out thy soule to the hungry, & satisfie y<sup>e</sup> afflic-  
ted soules, then shall thy light arise in obscurity: & thy dark-  
nes be as y<sup>e</sup> noon day. Isa. 58:10.  
If yea be buffeted for well doing & beare it patiently, y<sup>e</sup>  
shall be acceptable unto me. 1. Pet. 2:20.  
If yea continue in my word: then are yea my disciples  
indeed. John. 8:31.  
If yea continue in faith, & charity, holines, & sobriety, then  
shall yea be saved. 1. Tim. 2:15.  
If thou turn away foot from doing thy pleasure on my  
Sabbath, & call my holy day thy delight. Isa. 58:13.  
If yea forgive trespasses freely, & chearefully. Math. 6:14.  
If yea continue in faith grownded, & settled, & be not moved  
away from the hope of the gospel. Coll. 1:23.  
If thou hast a willing mynde, it is acceptable. 2. Cor. 8:12.  
If hymnes intire thee, consent not. Pro. 1:10.  
If yea love me, keepe my Commandments. John. 14:15.  
If yea refuse, yea shall be denoued. Isa. 1:20.



Heavenly iaculations sent up to God, from  
an humble penitent sinner, &c. &c. &c.

Out of the deeps have I called unto thee O Lord. Ps: 130: 1  
Even with my whole heart, have I tryed, Ps: 119: 145.  
With my soule, have I desired thee in the night; and  
sought thee early. Isa: 6: 9.  
O Lord heare; O Lord forgive; O Lord hearken, & doe, & defend <sup>not</sup>  
comfort for thine owne sake. Dan: 9: 19.  
Cast me not out of thy presence O God, & take not thy holy  
spirit from mee. Ps: 51: 11. Ps: 71: 9.  
For as the hart panteth after the water brooks so long-  
eth my soule after thee O God. Ps: 42: 1: 2.  
Be mercifull unto mee O God, for my soule trusteth in  
thee, & powder the shadowe of thy wings shalbe my pre-  
suge untill this calamitie be past. Ps: 57: 1.  
For sake mee not O God of my salvation. Ps: 27: 9.  
Neither bee thou a frowne unto my soule. Job: 17: 17.  
But wash me thoroughly, from myne iniquitie, &  
cleane me from my sinne. Ps: 51: 2.  
And bringe my soule out of trouble. Ps: 143: 11.  
O Lord create in me a cleane heart, & renewe a right  
spirit within mee. Ps: 51: 10.  
And let me not wander from thy Commandment. Ps: 119: 10.  
O my father, thou art the guide of my youth. Gen: 3: 4.  
Remember my prayer as incense; & the lifting up of my  
hands as an evening sacrifice. Ps: 141: 2.  
Unto thee O Lord belongeth iudgement. Ps: 62: 12.  
Lord, blot out all my transgressions. Ps: 51: 1: 9.  
Howe long O Lord wilt thou be angry, shall thy ire  
burne like fire. Ps: 79: 5.  
My God, my God, why hast thou forsaken mee. Math: 27: 46.  
When I crye unto thee thou dost not heare mee, nor re-  
gardest my prayer. Job: 30: 20. Isa: 63: 15.  
Behold a God, for, I am in distress; my bowels are troubled;  
& my heart is turned within mee. Lam: 1: 20. Ps: 143: 8.  
Lord teach mee to knowe the way wherein I should walke.  
good father, if it bee thy will, let this cuppe passe from mee.  
Math: 26: 39.  
Hide not thy face from mee in this my calamitie, but in-  
cline thine eare to heare my prayer O God, & answer mee  
speedily. Ps: 102: 2. Ps: 30: 7.  
I thought thou wilt O Lord, I will trust in thee. Job: 13: 15.  
And joye in the God of my Salvation. Job: 31: 13.  
For, he is my shield, & power of defence. Ps: 28: 7. Ps: 18: 10.



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# The penitentiall confessions, of an humble, sorrowfull Soule. W. W.

O Lord, my bowels are turned: & my heart is troubled w.  
in mee, for my rebellious transgressions. Lam: 1: 20.  
I am ashamed, & blushe, to lift up my face to thee o god, for  
the greatnes of my syme. Ezra: 9: 6. Jer: 3: 25.

Wee are all, as an unclean thing: & all our rightconfer  
as filthy raggs. Isa: 64: 6.

I will declare all myne iniquities, & bee truly sorry  
for my syme. Psa: 38: 18. Psa: 41: 4.

In my flesh, ther dwells no good thing. Rom: 7: 18.

I confesse before thee o Lord, y: I am vile. Job: 40: 4.

Therefore, I will abase my selfe in myne owne sight, &  
abhorre my selfe in dust, & asher. 2: Sam: 6: 22. Job: 42: 6.  
Psa: 32: 3. 1: Pet: 4: 3.

O Lord: to vs belongs confusion. Dan: 9: 8.

For wee haue done very foolishly, & sinned greatly, 1: Chro:  
Wee haue delt very corruptly with thee o god, in disobay-  
ning thy Lawes. Nehem: 1: 7. Ezra: 9: 7.

Lord cleane thou mee from my secret faults: & pardon y:  
greatnes of my syme. Psa: 19: 12. Psa: 25: 11. Psa: 51: 3.

Woe is mee, I am budome; for, I haue bynd a man of on-  
cleane lipps, & haue dwelt amongst syme. Isa: 6: 5.

I was enuious, when I sawe the foolish in prosperitie.  
Psa: 73: 3: 22.

O wretched man y: I am: who shall deliuer mee from y:  
body of this death. Rom: 7: 24.

I haue highly sinned: what shall I doe unto thee, o thou  
preseruer of mee. Job: 7: 20.

I haue sinned against Heauen, & before thee o god: & I am  
not worthy to bee called thy Sonne. Luk: 15: 21.

Hear, o people, & behold my sorrowed; for I haue grie-  
uouly rebelled against my god. Lam: 1: 18.

Therefore (with Ezra) I will praye, & confesse, & cast my  
selfe downe before him with weeping. Ezra: 10: 1.

And humble my selfe, (as did the Kings, & Princes of Israel  
confessing, that y: Lord is righteous. 2: Chro: 12: 6. 32: 26.  
Judges: 10: 15: 16.

I will repent mee thoroughly of this myne iniquities; and  
praye god, if perhaps this wicked thought & actions, of Zeph: 2  
my heart, may by gods grace bee forgiven mee. Act: 8: 22.  
For, I am the greatest of Syme. 1: Tim: 1: 15.



The earnest desires, y<sup>e</sup> a poore ignorant soule  
expresseth; to game salvation, & conversion. v.

The p<sup>u</sup>ncarned Eunuch; desired phillip to instruct  
him in the mysteries of Scripture. Acts. 8:31.

By L<sup>u</sup>das earnest attention, & beliefs in gods word  
preached, god opened her hart, & she was converted  
from her former blindness. Acts. 16:14. Acts. 13:48.

They came early into the temple. Luk: 21:38.

They settled their harte delightfully to heare gods word  
preached: 2: Chro: 11:16. Isa: 55:3.

They crye out unto their brethren; come, & lett vs seeke  
the Lord. Hos: 6:1. Isa: 25:9. Job: 36:22. Math: 3:10.

They humbly aske the minister that converteth them, as  
Paul did x<sup>t</sup>. What wilt thou have vs to doe? Acts: 9:6.

They are not pharisees: but smiting their breasts as  
did the poore publican, they dayly crye out, Lord, be  
mercifull to mee a poore sinner. Luk: 18:13.

saying; with my whole hart, will I seeke the Lord  
god early. Psal: 119:10. 1. Cor: 14:24:25.

They inquire of the Ministers; zealously, & fervently,  
What shall wee doe to bee saved. Acts. 2:37. Luk: 3:10.

Their harte burneth within them: when the Minister opens  
the Scriptures: as it did in the harte of the disciples  
whome Jesus talked with, as hee walked with them  
to Emmaus. Luk: 24:32. Habbur: 3:16.

They goe out into secret places, & weepe for their sinnes,  
as Peter did. Math: 26:75.

Their desires, proceed not from the will of y<sup>e</sup> flesh, or  
from the will of man, but from god. John: 1:13. Jam: 1:18.  
Rom: 9:16. Exo: 9:16.

O heare mee, & if I have done any iniquitie, tell me  
of it, & I will doe so no more. Job: 34:32:34.

Where with shall a yonge man please his ways. Ps: 119:9.

Peter: by on Sermon, converted: 3000 such soules:  
that bursted after righteousness. Acts. 4:4. 7:1. 1. Sam: 10:26.

harte touched



# A Symmer, truly mortified. 6

O Lord; I am determined not to know any thinge (amongst Symmers) save X<sup>t</sup>. Jesus crucified. / 1. Cor. 2: 2.  
 I will take heed to my wayes, y<sup>t</sup>. I symm not. / Psa. 39: 1.  
 I sett no wicked thinge before myne eyes. / Psa. 101: 3. / Job. 31: 1.  
 I have thought on thy wayes: & turned my feet unto thy testimonies. / Psa. 119: 59.  
 I will walke in thy house with a perfect hart. / Psa. 101: 2.  
 I will washe my hands in innocency, so will I joyfully come to thy table. / Psa. 26: 6.  
 My hart is like waxe: it melteth in my bowells. / Psa. 22: 14.  
 I have roared, for the very disquietnes of my hart. / Psa. 38: 8.  
 I sitt all alone mourning, being filled w<sup>th</sup>. thy heaving & indignation. / Jer. 15: 17.  
 I abhorre my selfe, & repent in dust & ashes. / Job. 42: 6.  
 I have mingled my drinke w<sup>th</sup>. my teares. / Psa. 102: 9.  
 I keepe under my body, & burne it into subjection: 1. Cor. 9: 27.  
 I am crucified with X<sup>t</sup>. in my fleshly members. / Gall. 2: 20.  
 I am become a wonder unto many: but thou art my stronge refuge o god. / Psa. 71: 7.  
 O that myne eyes were a fontaine of teares, to bewaile those my symmes w<sup>ch</sup>. have drawne so much precious blood from the side of my Saviour. / Jer. 9: 1.  
 Woe is me, that I am constrained to dwell amongst such as hate peace. / Psa. 120: 5. 6. / Psa. 119: 11. / Psa. 39: 1.  
 And, to be separated from a godly minister or friend, (on whose worthe I have settled my affections zealously.)  
 I cannot forbear teares. / Act. 20: 37. 38.  
 I will keepe gods feast, with the unleavened bread of sincerity, & truth. / 1. Cor. 5: 8.  
 goe thy wayes: eate thy bread with ioy, & drinke thy wyne with a merry hart; for god now accepteth of thy good works. / Eccl. 9: 7.



# A. Symmer, truly converted. &c.

Behold an Israelite indeed, in whom there is no guile,  
saith  $\Delta^t$ . by Nathaniell. / John: 1: 47. / Isa: 63: 8. / Mall: 4: 2.

Pharoh askt his servants, if they could finde such another  
iust man as Joseph was: a man, in whom the spirit of  
god is? / gen: 41: 38.

so was zachari:  
& Elizabeth. Luk: 1:

Job, was a perfect man, & one that feared god, & did  
eschew all evil. / Job: 1: 8. / Isa: 63: 8.

Noah was a iust man, & walked with god. / gen: 6: 9: 22.

Dauid, was a man, after gods owne hart. 1: King: 14: 8.

Ezekiah, walked in gods wayes perfectly. / 2: King: 20: 3.

Joseph: y: Counsellor, was a iust man. Luk: 23: 50.

Such as these men; they renounce the hidden things of

dishonesty, & commend all their actions to the power,

& influence, of any godly mans conscience. / 2: Cor: 4: 2.

1: Tim: 3: 9. / John: 3: 21. / 2: Cor: 1: 12. / Psa: 26: 1.

They loue righteousness: but hate iniquity. / Heb: 1: 9. / Rom: 6:

2: Cor: 7: 1: 2. / Isa: 33: 15: 16. / Psa: 119: 101. / Act: 24: 16.

Their paths are, as the shining light: with shining more,

& more, untill the perfect day of iudgment. / Pro: 4: 18.

Though they see not  $\Delta^t$ , yet they believe, & reioyce in

him, with unspeakable ioy & glory. / 1: Pet: 1: 8. / Job: 29:

Their soules, are steadfastly anchored in that hope, w<sup>ch</sup>

entereth into that bliss within y<sup>e</sup> vails. / Heb: 6: 19. /

Ephes: 1: 13: 14. / Job: 13: 15. / Heb: 10: 35. / Jude: 20. / Rom: 8:

They are sorely grieved, & vexed, when they see, or heare

of the vngodly actions, or speeches, of the wicked. /

2: Pet: 2: 8. / Psa: 101: 3. / Psa: 118: 4.

They onely accompany such as fear god, and keepe his

Commandment. / Psa: 119: 63.

They visite the fatherles & needy widowers, w<sup>ch</sup> is pure

religion in the eyes of god. when they keepe themselves

unspotted in the world. / Jam: 1: 27.

They are assured, that all their best actions are nothing:

exceptable before god, if charity bee wanting. / 1: Cor: 13:

These are they, w<sup>ch</sup> came out of great tribulations: and

have washed their robes, and made them white in the

blood of the innocent. / Lam: 4: 6. / Rev: 7: 14. / Isa: 38: 17.

These are they, that keepe gods Commandment: & the faith of

Jesus, like  $\Delta^t$ , in patience. / Rev: 14: 12. / 2: Cor: 1: 12.

There is no condemnation to such who walke not after the

fleshe, but after gods spirit. / Rom: 8: 1.

yet knowy<sup>g</sup> al:  
though god is  
to accept of y<sup>e</sup>  
indecours: they  
were not perfect  
according to y<sup>e</sup> law  
only, in faithfull  
desire. for god  
hath concluded all  
vnder synne, that  
grace may abound  
Rom: 3: 23: 24.  
1: Kings: 8: 46.  
Ecc: 7: 20.  
Pro: 20: 9.



A soule truly converted; hateth y<sup>e</sup> worlde;  
& feares not death at any tyme. &c. &c. ....

true conversion

III

Hee beleeveth (by faith) that god is love, & y<sup>t</sup> he w<sup>th</sup> dwelleth  
eth in love, dwelleth in god, & god in him. 1. John: 4: 16.  
Hee holdeth fast his faith, without wavering. Heb: 10: 23:  
Knowing; that without faith, it is impossible to come to  
god. Heb: 11: 6. / Heb: 11: 1. / John: 7: 40. / Joh: 6: 69. / Joh: 17: 8.  
Hee, having ordered his cause well; is assured, that god  
will iustifie him. Job: 13: 18.

hatred of this  
worlde. &c.

III

Hee hath settled his affections above, & his life is hid  
with x<sup>t</sup> in god. Col: 3: 2. 3.  
His conversation is in Heaven. Phill: 3: 20.

Psa: 118: 24.

1. Sam: 3: 10. 18.

2. Sam: 15: 26.

Hee groaneth, that mortality may bee swallowed up of  
life, being willing to bee absent in the bodie as Paul  
was desirous to be dissolved, to bee with Christ. 2. Cor: 5:  
Arth: 21: 13. / Phill: 1: 21: 23.

Hee calls out to god saying, o Lord, I only waite for  
thy salvation. Isa: 25: 9. / Psa: 31: 5.

If any man love the world, the love of god the father, is  
not in him. 1. John: 2: 15. 16.

Hee cryeth out, Lord let not the death of y<sup>e</sup> righteous: &  
make my last end, like his. Num: 23: 10.

Lord, strengthen mee on my bed of languishing, &  
make my bedd easy in my sickness. Psa: 41: 3.

Lord, make me thankfull for my patience, ease, and  
comfort. 2. Cor: 9: 15.

Hee that is entered into this rest: hath ceased from his  
works; as god did from his. Heb: 4: 9. 10.

Blessed is hee y<sup>t</sup> hath his part in the first resurrection,  
on the second, death hath no power. Rev: 20: 6.

Marke the wayes of an upright, & perfect man; for his  
end is peace. Psa: 37: 37. / Isa: 26: 3.

Returne unto thy rest o my soule, for the Lord hath dealt  
countifullly with mee: Delivering, my soule from death:

myne eyes, from feared, & my feet, from falling. Ps: 116: 8.

I had great bitternes, before I obtained peace; but thou  
hast now delivered my soule from the pit of corruption,  
& cast all my synnes behind my backe. Isa: 38: 17.

Now it is not of that synne, but synne y<sup>t</sup> remaineth in my  
flesh: I delight in the Lawe of god after the inward-manne,  
serving god with my mynde by the Lawe: but in my flesh y<sup>e</sup>  
Lawe of synne. Rom: 7: 17. 22. 25. / Math: 26: 41. / 2. Cor: 8: 12.

I will lay me downe in peace. Psa: 4: 8. / Jer: 34: 5. / Luk: 2: 29.  
Rev: 14: 13.



No mortall man can live, without  
syme; in some measure; more, or lesse.

There is none righteous, no, not one? Rom. 3: 10. 23. / Rom. 5: 12.

Who can tell, howe oft hee offendeth. / Psal. 19: 12.

It is impossible, but that offences will come. / Luk. 17: 1.

In many things wee offend all: if any man offend not in  
worde, the same is a perfect man. / Jam. 3: 2. (1: 10)

If wee say wee have no Syme, wee make god a lyar. 1: Joh.

Who can say, I have made my hart cleane, and, am  
pure from Syme. / Pro. 20: 9. / 1: John. 5: 19.

The Scriptures conclude all under Syme, that y<sup>e</sup> promise  
of faith in Jesus X<sup>t</sup> might bee given unto such as can  
beleeve purfaindly. / gall: 3: 22.

They are become altogether filthy: there is none that doeth  
good, no, not one. / Psal. 14: 3. / John. 16: 8.

From the flesh, proceedeth nothinge but corruption:  
as Job saith, Corruption is my father: & the worme, is  
my Mother, & sister. / gall: 6: 8. / Job: 17: 14. (6: 36)

There is no man that symeth not: 1: King: 8: 46. / 2: Chr.

David. (whom god called a man after his owne hart)  
yet, fell into the Syme of Adultery, & Murder. / 2: Sam. 11: 1.

Noah, (whom god reputed perfect) was shamefully over-  
come with Drunkennes. / Gen. 9: 21. / Gen. 19: 33. 35. 36.

Peter, (for whose faith X<sup>t</sup> prayed that it might never  
faile) Denied his Lord, & m<sup>d</sup>: 3: Syme, with perjur'd  
Oathes, most blasphemously. / Math. 26: 69. to: 74.

Paul the greatest S<sup>t</sup>. & Elias a great prophett, both of  
them pow'rfull with god: yet both of them subiect to  
humaine passions & wrath. / Act. 14: 15. / Jam. 5: 17.

Jonah the Prophett, & type of X<sup>t</sup> Buriall: was most rebel-  
liously disobedient to gods Commands; for when god sent  
him to crye out against the Syme of Nineveh; he fled  
from gods presence, to Tarshish. / Jonah: 1: 2. 3. 17.

Abraham, (in whose seed god promised that all the nations  
of the Earth should bee blessed) became a doer of unrighte-  
wisednes: who, for feare of King Abimelechs fury; comit-  
ted his wife unto y<sup>e</sup> Kings lust, by the name of his sister  
for a Concubine. / Gen. 20: 2. 5. 11. 18.

Many comitt Syme through ignorance. / Lev. 4: 13.

Since the fall of Adam none lived without Syme. / Ps. 51: 5.

Hee y<sup>e</sup> is borne of god Syme, & not: hee respecteth himselfe, y<sup>e</sup>  
the tempter cannot touch him. / 1: John. 5: 18.

How, if there bee a willing mynd: god accepteth what a man  
hath, not expecting what hee hath not. / 2: Cor. 8: 12. / Isa. 1: 19.

examples.

And children  
thought they doe  
not comitt at-  
tall Syme: yet  
they are guilty of  
originall Syme.



God feeds the righteous dayly, w<sup>th</sup> spirituall  
 fooode from Heauen; & keeps y<sup>e</sup> from fallinge.

spirituall  
 drinke. ~  
 III

Ho; eury one that thirsteth, come to y<sup>e</sup> waters, & buy milke  
 without money. / Isa. 55: 1. / John. 6: 27. / Psa. 117: 15.  
 If any one thirst, let them come to mee, & drinke: & out of  
 his belly (that belongeth) shall flowe rivers of liuinge  
 water. / John. 7: 37: 38. / Rev. 21: 6.  
 The Lamb, who is in the midst of the throne, shall feed  
 & lead them unto liuinge fountaines. / Rev. 7: 17.  
 Who soeuer shall drinke of my water, shall neuer thirst,  
 it shall come vnto him a springing well. / John. 4: 14.  
 It is the water of life, cleare as cristall, proceedinge out  
 of the throne of god, & y<sup>e</sup> Lamb, in it was y<sup>e</sup> fountaine of life, y<sup>e</sup>  
 Par. 12: manner of fruite & leaues euery month, the  
 leaues were for the healinge of y<sup>e</sup> natione. / Rev. 22: 1: 2.  
 It is not such water, as Iesus asked of the woman of Samaria,  
 who she drew out of Jacobs well. / John. 4: 6: 7.

spirituall.  
 meate. ~  
 III

The kingdom of god, is not meate, & drinke: but righte-  
 nes, peace, & ioye in the holy ghost. / Rom. 14: 17. / gal. 5: 22.  
 With ioye shall they drawe their water out of y<sup>e</sup> wells  
 of saluation. / Isa. 12: 3. / John. 4: 32: 34.  
 Droppe downe yea heauens from aboue, let y<sup>e</sup> earth open  
 & bringe forth the saluation. / Isa. 45: 8. / Joel. 3: 18.  
 They shall abundantly be satisfied with y<sup>e</sup> fatnes of thy  
 house: & thou shalt make them drinke of y<sup>e</sup> riuers of thy  
 pleasure, for in thee is the fountaine of life. / Psa. 37: 8: 9.  
 The bread, which I will giue, is my flesh. / John. 6: 51.  
 The bread of god, is hewed with ramme downe from heauen &  
 giueth life vnto the world: he that eateth thereof (w<sup>th</sup>  
 the body) shall not dye. / John. 6: 33: 35: 48: 50.  
 In this Mountaine, god shall make a feast vnto all peo-  
 ple, of wyne on the Lord, & of fatt things. / Isa. 25: 6.  
 god will satisfie the drought of his people, & make their  
 bones fatt: they shall be like a watered garden, fruitefull,  
 / Isa. 58: 11.  
 Your fathers, did all eate of the same spirituall food: the  
 Rocke x<sup>p</sup> Iesus. / 1. Cor. 10: 1: 2: 3.  
 Be not deceived, all this is words which I haue spoken vnto  
 to y<sup>e</sup> are spirit & life: it is the spirit y<sup>e</sup> quickeneth y<sup>e</sup>  
 flesh profiteth nothing. / John. 6: 63.  
 As the same maketh the earth fruitefull to bring forth  
 bread to y<sup>e</sup> eater: so shall my worde accomplish what  
 I please whereto I send it. / Isa. 55: 10: 11.  
 My meate, is to doe the will of god y<sup>e</sup> sent mee. / John. 4: 34.

(Conte.)



God feeds the righteous, with heavenly food:  
& keeps them from falling away, into Syme.

The rugg of blessing w<sup>th</sup> wee take, is it not the Commu-  
nion of the blood of X<sup>t</sup>? & the bread w<sup>th</sup> wee breake is it not  
the Communion of the Body of X<sup>t</sup>? Done in remembrance  
of his death: yea cannot then drinke the rugg of y<sup>e</sup> Lord,  
& the rugg of Drinlls. 1: Cor: 10: 16: 21 / 2: Cor: 6: 15: 16:  
Christ saith, I am the pyn: & my father is the husband-  
man: John: 15: 1 / I am the Corner Stone. Isa: 28: 16.

There figurative sayings, can no more be taken in a  
litterall sense, then: My flesh is meate indeed, & my blood  
is drinke indeed, & except yea eat the flesh of the Son  
of man, & drinke his blood, yea have no life; why then,  
doe not the poynt give the fluyde to every creature,  
so well as the cake. John: 6: 53: 55.

Againe: X<sup>t</sup> saith, I will drinke no more of the fruite of  
the pyn, untill that I drinke it anew in y<sup>e</sup> Kingdome  
of Heaven: Mar: 14: 23: to: 26: / Marke then,  
In the: 23: p<sup>er</sup>te, X<sup>t</sup> blessed the rugg, & gave it unto his  
disciples, & they all dranke thereof before X<sup>t</sup> had pro-  
nounced this is my blood. / Then, in the: 24: p<sup>er</sup>te, X<sup>t</sup>  
after the disciples had dranke, said, this is my blood of  
the new testament shedd for many: therefore it can-  
not be litterally taken: by reason y<sup>e</sup> X<sup>t</sup> blood was not  
tak shedd, when X<sup>t</sup> said it was: consequently, it was  
but a signe of his blood, that should afterward be  
shedd; not then done.

Periour not aganist me o mynt enemy, for when I fall  
I shall arise againe. Micha: 7: 8.

Thought I fall, I shall not be cast downe. Psa: 37: 24:

The Lord hath chastened me, but hath not given me over  
unto death. Psa: 118: 18 / Pro: 18: 10 / Eccl: 8: 12.

The Lord shall rebulke all his that fall. Psa: 145: 14.

Thou wilt not leave my soule in Hell. Psa: 16: 10 / 1: 10.

Hee y<sup>e</sup> maketh his election, sure, shall never fall. 2: Pet: 1: 10.

A iust man falleth: 7: times in a day, yet ariseth. Pro: 24: 16.

God will not suffer his Chosen ones, to be tempted above  
their strength, but will make ways to escape it. 1: Cor: 10: 13.

Satan resisted Joshua y<sup>e</sup> high priest, but god rebuked him  
for it. Mark: 3: 1: 2.

The Drinll smote Job, in body, & goods, but he could not gott any  
powdr ouer his soule. Job: 2: 6.

Hee desired to sift, pouerthrow: Peter faith, but X<sup>t</sup> prayed  
to his father, y<sup>e</sup> his faith might not faile. Luk: 22: 31: 32.

The Drinll tempted, our Samion X<sup>t</sup>, but all in paynt. Math: 4: 1: 11.

god keeps his  
elect, from  
falling away.



The carefullnes, & prayers, that gods militant  
flocke dayly make; for the weaker brethren.

I praye yea, for the peace of Ierusalem. / *psa. 122. 6.*  
 I mine I feared runn down myne eyes. because they keep  
 not gods Commandements. / *psa. 119. 136.*  
 I could with my selfe attuned for *X<sup>t</sup>*. for my brethren,  
 & kindsmens sakes, according to the flesh. / *Rom. 9. 3.*  
 God is my reward how much I longe after y<sup>e</sup>. all in y<sup>e</sup>. bowells  
 of *X<sup>t</sup>*. / *Phil. 1. 8. 1. Timo. 6. 13. 14. 1. Cor. 9. 16. 22. 23.*  
 I praye god, that y<sup>e</sup>. whole spirit, soule, & body, be preserved  
 blameles, untill the coming of *X<sup>t</sup>*. / *1. Thes. 5. 23.*  
 The god of grace make y<sup>e</sup>. perfect, stablish, strengthen, &  
 settle y<sup>e</sup>. in his grace. / *1. Pet. 5. 10. Coll. 4. 3.*  
 The god of hope fill y<sup>e</sup>. with all peace, & joy. / *Rom. 15. 13.*  
 The Lord make yea abound, & increase, in love dayly, one  
 towards another. / *1. Thes. 3. 12. 1. Thes. 2. 13. 2. Thes. 1. 3.*  
 I am jealous over y<sup>e</sup>. with godly zeale, wherefore, I pray  
 y<sup>e</sup>. all beare with mee. / *2. Cor. 11. 1. 2.*  
 Therefore, my dearely beloved brethren: my joye, & crowne,  
 stand fast in the Lord. / *Phil. 4. 1. gall. 5. 1.*  
 That *X<sup>t</sup>* may present y<sup>e</sup>. to his father, a holy church, with-  
 out spot, wrinkle, or blemish. / *Ephes. 5. 27. Heb. 12.*  
 A chosen generation, & a peculiar people. / *1. Pet. 2. 9.*  
 If then, there be any consolation in *X<sup>t</sup>*. any comfort in love,  
 any fellowship in the spirit, if any bowells, & mercies,  
 fulfill my ioyfull desires, of y<sup>e</sup>. / *Phil. 2. 1. 2.*  
 Sanctifie the Lord alwayes in your harte, & be ever  
 ready to give an answer to every one y<sup>e</sup>. asketh y<sup>e</sup>. a  
 reason of y<sup>e</sup>. hope which is in y<sup>e</sup>.; meekely. / *1. Pet. 3. 15.*  
 For the tyme is coming; y<sup>e</sup>. iudgment must beginne  
 at the house of god: & if it beginne first w<sup>th</sup>. us, what then  
 shall become of such that obey not y<sup>e</sup>. gospell. / *1. Pet. 4. 17.*  
*psa. 12. 1.*  
 Therefore, let the Lord dwell in y<sup>e</sup>. harte richly, & in all  
 wisdom, & carefulnes. / *Coll. 3. 16. Rom. 1. 16.*  
 God, hee saith; was not my soule grieved for y<sup>e</sup>. poore,  
 such as were in trouble. / *Job. 30. 25.*  
 Moses, desired god, either to spare the wickednes of the  
 people, or else to blot him out from y<sup>e</sup>. living god. / *Exo. 32. 32. 33. Heb. 13. 3. Job. 30. 25.*  
 I say, hee wept bitterly for y<sup>e</sup>. synners of y<sup>e</sup>. people. / *Isa. 22. 4.*  
 Miriam, wept, & howled out, for y<sup>e</sup>. synners of Iudah. / *Mik. 1. 8.*  
 Jeremys bowells were torment with griefe, for y<sup>e</sup>. like. &  
 pained at the hart. / *Jer. 4. 19. Jer. 9. 1.*



# The undant<sup>d</sup> resolutions of gods & euen before Kings, & Princes. & . & . & .

I will speake of thy testimony (o Lord) euen before Kings  
& not be ashamed. / Psa: 119: 46. / Eccl: 48: 11-12.  
Know (o King) y<sup>t</sup>. we will not forue thy gods, nor worship  
thyne Image. / Dan: 3: 18. / Ezk: 3: 8: 9. / Den: 7: 21.  
They dare boldly, to complaine to the King against any un-  
ked fauoritt, as Hester did against Haman. Hester: 7: 4: 5: 6:  
They dare speake in the behalfe of any godly man, as the  
people spake to Saul: shall Jonathan dye, who hath wor-  
ought saluation for Israell? god forbid? no; 1: Sam: 14: 44.  
They dare saye to an vnjust King; as Samuell did to  
King Saul: the Lord hath this day rent thy kingdom  
from thee, & giuen it to another, more deseruing: 1: Sam: 15:  
Elijah (who was in danger to be persecuted by King Ahab)  
yet resolutely put himselfe in the presence of y<sup>e</sup>. King,  
for gods cause. / 1: Kings: 18: 15. / Act: 21: 13.  
Hester said, I will nowe goe in & speake to y<sup>e</sup>. King (though  
it be contrary to Lawe) for, if I perishe; I perishe; it  
is gods cause. / Hester: 4: 16.  
Balaam would the seruants of Balak: if they would giue  
him that house full of gould, he durst not goe beyonde y<sup>e</sup>.  
word of the Lord, to doo more, or lesse. / Num: 22: 18: 38:  
Peter, & John, they aske the rulers (who were ready to  
punishe them) whether it were not more fitt to hea-  
ren to gods worde, rather then vnto their Comaunds; &  
bade them iudge; / Act: 4: 19: 20. / Ezk: 2: 7. / Act: 4: 13: 31.  
They dare saye; O King breake of thy symet. / Dan: 4: 27:  
The wicked, are not valiant in gods cause: yet could in  
mischiefe. / For: 9: 3.  
The aduersaries; they take it for an euident of perdi-  
tion, because yea are not danted: but vnto y<sup>e</sup>, it is an  
euident of saluation giuen of god. / Phill: 1: 28.  
Jeremy said vnto the Preefe, & Priests: I am nowe  
in your power: vsurme as y<sup>e</sup>. please. (y<sup>e</sup>. know. y<sup>e</sup>. if y<sup>e</sup>.  
put me to death, yea will bring mozt blood vpon  
y<sup>e</sup>. soluds, & this Citty. / For: 26: 14. / Job: 5: 22. / Isa: 50: 6: 7:  
John: 19: 11. / Phill: 1: 21. / Rom: 14: 8.  
god, hath not giuen vs the spirit of feare: but of power,  
loue, & soundnes of mynde. / 2: Tim: 1: 7.  
When King Azariah tooke vpon him the office of y<sup>e</sup>. preest  
in y<sup>e</sup>. Sanctuary: Azariah y<sup>e</sup>. preest toold him; it doth not  
pertaine to thee o King, thou hast trespassed; beside, it is  
not for thyne honour. / 2: Chro: 26: 17: 18: 19: 20.



When gods &c are persecuted to death, it is  
excusable for them, to flye away for refuge;

When y<sup>e</sup> are persecuted in the on Citty, or Nation, then  
flye yea for succour into another. Math: 10: 23. Joh: 15: 20.  
Joseph, & Mary, (by gods providence) fledd from Bethlem.  
into Egypt, from the wrath of King Herod. Math: 2: 13:  
It was advise to his people: flye south h<sup>e</sup>re o yea inhabi-  
tants of Haron; for the King of Babilon hath con-  
demned mischief against thee. Jer: 49: 38: 30: 31.

When yea shall see the abomination of desolation,  
then flye yea into the Mountaines. Math: 24: 15: 24: 26.

Christ & Jesus was our example, for, when the Jews  
sought to take him, & murder him, hee fledd away  
from them beyond Jordanie. Joh: 10: 39: 40. Joh: 11: 53:  
And, when the people sought to make him King, hee  
fledd away into a Mountainie. John: 6: 15.

When the furious rabble would have assaulted y<sup>e</sup>.  
house of Jason to take Paul, & Silas: the brethren  
conveyed them away to Bercea. Act: 17: 5: 10. 2: Cor: 11: 33:

Lord, saith Elias, the Israelites have killed all the  
prophets except my selfe, & they seek my life also:  
1: Kings: 19: 2: 10: 10. 2: Tim: 3: 12:

The righteous persecuted, but, no man layeth it unto heart.  
Isa: 57: 1: 2. 1: Pet: 3: 14:

The good man is persecuted out of the earth: every man hunts  
his brother with a net. Micha: 7: 2.

I am against y<sup>e</sup>. willow & ro: yea make to hunt the souls  
of my righteous ones (saith the Lord) whom yea put  
to flight: I will seize such, as y<sup>e</sup>. force to flye away.  
Ezk: 13: 18: 10: 21:

Such as these, Paul (when hee was a persecutor)  
followed for their lives, even unto strange Cittyes.  
Act: 26: 11. Act: 9: 2.



The Character of true charity; to be  
practized, both towards god, & man. &c.

When thou givest thyne Almes, let not thine eye be outwarde  
envious; neither turne thou away thy face from the  
ruees of the poore. Tobitt. 4: 7. Math. 6: 3. 4. 1. Pet. 4: 9. Charitie.....  
When the Samaritan sawe the wounded man, hee  
had compassion on him; bound up his wounds: sett  
him on his beast: brought him to an Inn, & then took  
order for his expences; but the Priest, & the Levitt  
passed by his miseries, & would not succour him.  
Luk. 10: 33: 34: 35. Pro: 19: 17. Pro: 21: 13. Eccl. 11: 1.  
Give according to thine ability to every needy soule  
that asketh: & as thou wouldst, that others should  
doe unto y<sup>e</sup>: so, doe yea unto them. Luk. 6: 30: 31: 2. Cor: 8: 12.  
Honour the Lord with thy substance thus. Pro: 3: 9. Eccl. 4: 1. to: 7: 8.  
When thou makest a feast: call not the rich, but y<sup>e</sup>  
poore, y<sup>e</sup> blinde, & the lame. Luk. 14: 13. 1. Cor: 16: 2. Jam: 2: 15: 16.  
When Job sawe much meate on his table: hee seat  
out his Sonne to invite some poore godly persons to  
feed with him, & stayed for them. Tobitt. 2: 2. 2. Pet. 1: 1.  
Abraham, his hospitality was such, that hee would  
fill all his Tent Dore to call in Strangers. Gen: 18: 4: 5.  
Joseph, in the great famine, sold his father with  
all his brethren & servaunte. Gen: 47: 12. 2. Thes: 1: 3.  
Job, was a man so full of charity, that hee would not  
eat alone without relieving some poore: both  
with meate, drinke, & clothing. Job: 31: 17: 19: 20.  
Cornelius the Centurion, hee was a Charitable man,  
& gave much Almes. Act: 10: 1: 2. Math: 5: 7. Heb: 13: 2.  
Dortas was a Charitable woman. Act: 9: 36.  
Zachens, who was a great extortioner, god called  
home to be a man most charitable. Luk. 19: 8.  
Onisaphorus; was both an humble, & charitable man  
to gods. 2. Tim: 1: 16: 18. Act: 11: 29. Act: 20: 35.  
Yet, if I give away all my goods; & have not inward  
Charity it profiteth nothing. 1. Cor: 13: 3: 4. 1. Tim: 1: 5.  
Love your enemies: Bless them y<sup>e</sup> curse y<sup>e</sup>. Doe good,  
to such as hate y<sup>e</sup>. Math: 5: 44. Coll: 3: 13. Leu: 19: 18.  
Math: 6: 14. Eph: 4: 32. Luk: 17: 3: 4. Math: 18: 22.  
Learn to forgive y<sup>e</sup> enemies by our Saviours ex-  
ample, & prayer for them to his father. Luk: 23: 34.  
Done by St. Stephen; Act: 7: 60. Luk: 6: 37.

inwarde, or  
spirituall rules  
of charitie.....  
III



God with-drawes his intended wrath,  
from such symmers, as repent.....

When Mannaſſes made prayer, & ſupplications to god  
in his miſery: god heard him, & was intreated by him:  
& brought him againe into his Kingdome. / 2: Chro: 33: 13  
When the children of Iſraell. confeſt y<sup>t</sup> they had ſinned  
& therefore, laid themſelves downe at the foot of gods mer-  
cy: & had put away their ſtrange gods, & had begunne to  
ſerve him zealouſly. then was gods ſoule much grieved  
for their miſeries. / Judges. 10: 15: 16. / Jonah. 3: 10  
Because they humbled themſelves: therefore, will I not de-  
ſtroy them: but give them deliverance. / 2: Chro: 12: 7.  
And reioyce in them; as the father did for y<sup>e</sup>: returne  
home of his loſt ſonne. / Luk. 15: 20. / 2: Chro: 15: 4.  
Zion ſaid; y<sup>e</sup>. I had forſaken & forgotten her? can a  
Woman forgett her ſuckling child? yea they may; yet will  
not I forgett thee: I have graven thee on the palms  
of my hands. / Iſa. 49: 14: 15: 16.  
And I repent me of the evil w<sup>ch</sup> I intended to bring  
upon thee, Jer. 42: 10. / Exo: 32: 14. / Amos. 7: 3.  
I will not give thee (O Ephraim) to confuſion; for  
my hart is turned towards thee. / Hoſ. 11: 8.  
Yet though I am with thee, to ſave thee; I will (notwith-  
ſtanding) puniſh thee in meaſure. Jer. 30: 11.  
And when I am reſtored with thy reformation: then  
ſhalt thou be confounded with ſhame: & never after  
open thy mouth in willfull ſinne any more. Ezk. 16: 63.  
This was the caſe of Nebuchadnezzar: when hee liſted up  
his eyes to heaven, & repented; god gave him underſtand-  
ing, & honour, & great Ma<sup>ty</sup>. Dan. 4: 4: 30: 33: 34: 36: 37.



Many are called unto righteousness;  
but a few of them shall be chosen.

Many are invited: yet but few shall be saved. 2: Tj. 8: 3:  
There is a remnant to be saved: according to the elec-  
tion of grace. Rom: 11: 5. Rom: 9: 27. Isa: 1: 9.

The last shall be first, & the first last. Many shall be called,  
yet but few chosen. Math: 20: 16. John: 1: 12.

I have not chosen y<sup>e</sup>: 12., yet one of y<sup>e</sup>: is a Duell.

John: 6: 70. a traitor, & a reprobate. Math: 26: 25.

Jacob, have I loved; but Esau have I hated. Rom: 9: 13: 15.

The way is narrow, & the gate straight, & few there be  
that find it. Math: 7: 14.

Strive to enter in at this straight gate: for many will  
seek it, but shall not be able to enter. Luk: 13: 24. Isa: 55: 12.

As the s. foolish & negligent w<sup>h</sup>: knockt in vain. Mat: 25: 12.

For, every idle word y<sup>e</sup>: thou speakest, thou shalt be  
accountable for, to god: & thereby, be either justified,  
or else condemned. Math: 12: 36: 37. John: 5: 28: 29.

gall: 6: 5: 7. 1: Cor: 3: 13. For: 31: 30. 2: Cor: 5: 10.

And, if the righteous shall scarcely be saved; what  
then shall become of reprobate sinners. 1: Pet: 4: 18.

god hath called his elect ones, with an holy calling,  
& saved them before the creation. 2: Tim: 1: 9. Eph: 1: 4.

god hath chosen us out of y<sup>e</sup>: furnace of affliction. Isa: 48: 10.

As he did Saul: from being the greatest persecutor  
to become the chiefest s. Paul. Acts: 9: 4: 11: 15.

Though Israel, be as the sand of y<sup>e</sup>: sea in number:

yet but a remnant of them shall return: my consump-  
tion decreed, shall overflow with righteousness.

Isa: 10: 22.

The remnant of Israel: shall not do iniquity. 2: Pet: 3: 13.

The Lord will sett apart such as are godly: for his  
owne use: & will hear them when they call.

Psa: 4: 3.

Two parts shall dye, but the third part will I refine with  
fire, & they shall call upon me, & I will save them: &  
will say they are my people, & they shall answer, that the  
Lord is their god. Zach: 13: 8: 9.

y<sup>e</sup>: reason why  
so few are  
chosen ...



The waye to Heaven, is through many  
tribulations, & fiery trials. &c. &c.

All, that will live godly in X<sup>t</sup> Jesus; must suffer per-  
secutions, & tryalls dayly. / 2. Tim. 3:12. / John. 16:33.

By these things we live: & in all these things is the  
life of our spirits. / Isa. 38:16. / Psa. 119:71. / 2. Cor. 12:10.

When Job was smitten from head to foot with botches,  
& byles, & had no place to rest in his afflictions, but a  
dung-hill: & nothing to steepe his stabs but a wallow  
yet did hee never despaire, or curse god, though hee  
was tempted thereto by his wife. / Job: 2: / 7:8:9.

When King Antiochus the tyrant, commanded y<sup>e</sup>. y<sup>e</sup>. 7:  
brethren, & the mother, should bee tortured unto death  
because they would not obey the Kings Command in the  
eating of swyned flesh: they endured the torment of all  
of them most courageously. / 2. Martab. 7: / 7: to: 42. / Luk. 23:  
Phill. 1:14. / Ren. 6: / 9:10:11.

They shall tryed as gold in the fire. / 1. Pet. 4:12:13.  
2. Thes. 1: / 4:5. / Ren. 2:10.

They shall be hated of all nations for X<sup>t</sup>s sake: yea, taken,  
& delivered up to afflictions, & death. / Math. 24:9:19.  
Luk. 21:14. / 1. Pet. 4:19.

They are made a spectacle to the world, to Angels, &  
to men. / 1. Cor. 4:9.

For X<sup>t</sup>s sake, they are killed all the day longe. / Rom. 8:36.

Some are tryed with scoffings, & scourginges, w<sup>th</sup> bonds,  
& imprisonment. / Heb. 11:36.

Others were stoned, some being destitute, afflicted, tor-  
mented, wandering in deserts, & mountaines, & resting  
in dens, & caves of the earth. / Heb. 11:37:38.

They glory in tribulations, knowing y<sup>e</sup>. it worketh in  
them patience: & by it experience: by experience hope:  
& in hope confidence: not to bee ashamed of gods serving.  
/ Rom. 5:3:4:5. / Aris. 5:41. / 1. Pet. 1:6. / 1. Pet. 5:10.

Knowing that X<sup>t</sup> our Captaine, was made perfect, by his  
sufferings in afflictions. / Heb. 2:10.

Though ye have been amongst the people, yet shall ye bee  
as the wings of a Dove, covered with silver, & her feathers  
as gold. / Psa. 68:13.

Because they have chosen rather to suffer affliction with  
gods people: then to enjoy the pleasures of synne, for  
a season. / Heb. 11:25.



God settles the mynde of a righteous man;  
 & makes him contented, w<sup>th</sup> any estate of life.

Lord give me, neither poverty nor riches, only feed me  
 with food convenient, least being full I rebel, or, being  
 empty, & needy, I may be forced to steal. Pro. 30:8:9.

If I have but food & rayment, I am content. 1: Tim. 6:8.  
 by this reason. Psa. 2:8. Psa. 132:15. Eccl. 5:12.

My consolation is without confusion; I am well con-  
 tented with what I have: knowing, y<sup>t</sup> god will never  
 forsake me. Heb. 13:5:6. Joshua: 1:5. Deu. 3:4. 1: K. 17:6.  
 Psa. 34:9:10. Pro. 10:3. Luk. 12:6:7. Job: 38:41.

I am as a man sorrowfull; yet always rejoicing: as  
 poor, yet making many rich: as one that hath nothing,  
 yet possessing all things. 2: Cor. 6:10.

I esteem I god's word, more then my necessary food:  
 Job: 23:12. Pro. 4:5:6. Eccl. 26:4.

For, hee y<sup>t</sup> ministereth seed unto y<sup>e</sup> sower, will not only  
 give us bread, but also increase our righteousness. Exam.  
 2: Cor. 9:10. Mathe 6:8:25: to: 32. Psa. 9:18. Psa. 37:25.

Psa. 107:9. Psa. 146:15:16. Leu. 26:4.

I am well mistrusted of Paul: how to be full, & empty:  
 how to abound, or suffer want. Phill. 4:11:12. Luk. 14:11.  
 Mich. 7:7.

I finde, y<sup>t</sup> godliness w<sup>th</sup> content, is great gain. 1: Tim. 6:6.  
 Pro. 19:1. Psa. 37:11.

When god, is pleased to give quietnes, who then can  
 make trouble. Job: 34:29. Psa. 32:18. Pro. 16:7.

I will be thankful to god, & say (as did bold Eli) it is y<sup>e</sup>  
 Lord's pleasure, let him doe his will. 1: Sam. 3:18.

I will contend for nothing, but y<sup>e</sup> faith of Jesus X<sup>t</sup>. Jude: 3.

And to gett white rayment, to clothe my soule. Rev. 3:18.

And spirituall salve, for myne eye sight. Rev. 18.

For, my delight, is only to doe thy will, o god. Psa. 40:8.

If I delight my selfe in the ways of my God. I am assured  
 hee will then give me my heart's desire. Psa. 37:4.



God raiseth his elected ones: from the  
Sheepfould, to thrones of Princes ...

I will make all my Mountaines playne, & my highwaies  
shalbe exalted. / Isa: 49: 11.

God, he lifteth up the poore out of the dust, & raiseth the  
beggar from the dung-hill to sitt amongst Princes. /

1: Sam: 2: 8. / Psa: 113: 7. / 147: 6. / Psa: 27: 10.

God maketh, rich, & poore, he pulleth downe, & setteth  
up whom he pleaseth. / 1: Sam: 2: 7. / Psa: 75: 6. 7. / 137: 7.

As an eagle stirreth up her Nest, & spreadeth abroad  
her wings to preferre her yonge: Even so doth god to y.

righteous. / Deu: 32: 11.

God taketh of the Diademe from the head of the proud man:  
& establisheth it on the head of the humble. / Exe: 21: 25.

God quiett Kingdomes to whom hee will: & setteth up over it  
the best of men. / Dan: 4: 17.

Many Kings have satt downe on the grounde, & on that  
was never thought of, hath bynne honoured wth y. Crowne.

Eccle: 11: 5. / Eccle: 10: 7.

God exalted Dauid out of the dust, & made him King  
over all Israel. / 1: Kings: 16: 1. 2. / Psa: 113: 7. / Psa: 147: 6.

God raised Dauid, from the sheepfould, & anointed him  
King. / 1: Sam: 16: 12.

God made Gideon a mighty man to save Israel he being  
the weakest of a poor family in Manasseh. / Judges: 6: 15.

God raised up Saul to be King over Israel: when hee seem-  
ed but meekly of himselfe. / 1: Sam: 15: 17.

John, was raised from the degree of a Captaine to be  
made a King. / 2: Kings: 9: 5. 6. / Psa: 27: 10.

Joseph, raised from a bondman, to be the chiefest gover-  
nour over Egypt. / gen: 41: 41.

When Jacob went over Jordan, hee had no substance  
but his staffe, but in short tyme, god made him ruler over

2 Nations. / gen: 32: 10. / gen: 12: 12.

Mordecai: from a poor beggar: became thought worthy  
to weare the Crowne, & robe of royall dignity. / Est: 8: 15.

Moses: raised from being a Sheppard, to be a Law-giver  
to all Nations. / Exo: 3: 1. 11.







# God appoints his Angels to guard y: righteous; from death & dangers ....

Gods Angells doe miraculously about all such as feare god.  
Psa. 34: 7. Psa. 91: 10/11. Psa. 97: 10. 2 Sam. 14: 17.  
They delivered Shadrach, Meshach, & Abednego out of y:  
furnace, unhurt. Dan. 3: 28.

They delivered Daniell from the jaws of the hungry Lions  
Dan. 6: 6. 1 Sam. 19: 9: 10.

They delivered Jonas out of the whales belly after he had  
been there imprisoned. 3: days & night. Jonah. 1: 17.

They delivered Peter out of Prison, & iron. Act. 12: 17.

They delivered Elias from starving, by sending Ravens  
to feed him in the wilderness. 1: Kings. 17: 6.

The Angell of gods presence saith them. Isa. 63: 9.

God (by them) will keep the feet of his St. that wither  
man, or devil shall hurt them. 1 Sam. 2: 9.

God will redeem their soules from death, & precious shall  
their blood in his sight. Psa. 72: 14. Psa. 33: 19.

To god (only) belongs the issues of death. Psa. 68: 20. Job. 19: 11.

The Devil could the Lord, that he had made a hedge about  
Job for his defence. Job. 1: 10.

The Lord will preserve such as are unjustly condemned  
to death. Psa. 79: 12. Example. Susanna. 1: 42. fo. 60: 15.

God maketh his Angells spirite. Heb. 1: 7. Ps. 104: 4. Ath. 12: 20.

Bless the Lord, o ye Angells y: excell in strength. Ps. 103: 20.

2: Kings. 19: 35. 2 Thes. 1: 7. Col. 1: 16.

Every child hath its good Angell to guard it. Math. 18: 10.

The Angell Gabriell came swiftly flying unto Daniell to  
instruct him from god. Dan. 9: 21: 22. Heb. 1: 14.

The Angells are appointed to gather the multitudes of the  
nations together throughout the world. Math. 24: 31.

The Angells carried Lazarus his soule up into Heaven.  
Luk. 16: 22.

They were the messengers that brought joyfull tidings of Chr:  
birth to the shepherds. Luk. 2: 10: 13: 14.

They will not be worshipped, but acknowledge themselves  
as fellowe servants (to the Lord) with y: St. Rev. 19: 10.

Rev. 22: 9.

They are numbered, for Christ could Peter, if hee would  
pray unto the Lord for helpe, there should. 12: Legions of Angells  
presently attend him. Math. 26: 52: 53. Heb. 12: 22.

Rev. 5: 11.

y: essence, and  
power, of angells  
///



God will not only iustifie y<sup>e</sup> righteous here on  
earth; but also glorifie them hereafter, in Heaven.

Blessed is that man; whose transgressions are forgiven,  
& whose syms are touched. / Psal. 32: 1. 2.

Hee y<sup>e</sup> is purged from his syms shall a person meete  
for honour & sanctification. / 2. Tim. 2: 21. / John. 17: 19.

yea are washed, iustified & sanctified by the soueraine  
of god through the meritt of X<sup>t</sup>. / 1. Cor. 6: 11. / Rom. 4: 25.

Theris, haue (through tribulations) washt their robes  
white in the blood of the Lamb. / Ren. 7: 14.

Theris, cannot dye any more, for they are made equall  
vnto the Angels. / Luk. 20: 36.

They are followe Citizens with y<sup>e</sup> S<sup>t</sup>; & of the house  
of god. / Ephes. 2: 19. / Isa. 35: 10.

God will change their vile bodies, & fashion them like  
vnto his glorious body. / Phill. 3: 21.

Nowe yea are the Sonnes of god: & it doth not yet ap=  
peare what yea shall: yet knowe, y<sup>e</sup> yea shall be like  
X<sup>t</sup>, & see him as he is. / 1. John. 3: 2.

At the resurrection; when yea awake, then shall y<sup>e</sup>  
be satisfied with his likeness. / Psal. 17: 15. / Math. 5: 8.

Then shall yea knowe the riches of his glory, our the  
vessells of merry ordained of oules. / Rom. 9: 23.

Those that haue dyed to syms; shall appeare w<sup>th</sup> X<sup>t</sup>.  
in his glory. / Col. 3: 4. / Rom. 8: 17. / Psal. 24: 3. 4. / 11.

Christ is not ashamed to call them brethren. / Heb. 2:  
For hee hath made them Kings, & priests. / Ren. 5: 10.

And hath prepared Crowns of righteousnes for them.  
at the great Day of iudgment. / 2. Tim. 4: 8. / John. 17: 24.

Wee shall be made ioynt heires with X<sup>t</sup>, & be glorified  
together. / Rom. 8: 17. / John. 14: 2.

Wee shall mount vp from the earth, more swift then  
eagles into Heauen, & neuer faile. / Isa. 40: 31.

A glorious throne was prepared for vs in gods sanc=  
tuary, from the beginning. / Jer. 17: 12.

Eie hath not seen, nor eare heard, neither can thos<sup>e</sup>  
things possibly enter into the thought of man, w<sup>th</sup> god  
hath prepared for his elect. / 1. Cor. 2: 9.

Which pleasures remaine, in the Heauenly Ierusalem.  
gall. 4: 26. / Heb. 12: 22. 23. / Ren. 5: 11.

prepared for gods Chosen persons before y<sup>e</sup> foundations  
of the world was laid. / Math. 25: 23. 34. / Luk. 12: 31.

Whom god did predestinate, those hee called: whom he  
called, those hee iustified: & whom hee iustified, those  
hee both sanctified, & glorified. / Rom. 8: 30.

glorification  
of gods elect  
111



God will make a true believer, powerfull to  
doe miracles, cure diseases, & raise y<sup>e</sup> dead.

Miracles...

Moses: smote the rock with his rod, & therout issued  
waters in abundance. Numb: 20: 10-11. 1: King: 13: 4-5: 6:  
When he cast downe his rod, & forth came Pharaoh, & his  
Magicians, it became a devouring serpent. & they  
Joshua: 3: 13-17. did the like: but when he brought forth Lyre, the Magie  
Joshua: 10: 12-13. could not, but confest it was the hand of god in Moses.

Exo: 7: 8-19:

Elijah: called for fire, & it came downe from Heaven, &  
consumed the Captaine, & his 50. men. 2: King: 1: 10:  
Hee got by his loynes, & being in the spirit hee came  
to the entrance of Jezreel on foot sooner then King Shal:  
come ride thither on his speedy horse. 1: King: 18: 45: 46:  
Hee smote the waters with his mantle, & they were so  
divided, that hee went over drye. 2: King: 2: 8:

Phillip, also hee did many Miracles. Act: 8: 6-7:

Stephen: did great miracles. Act: 6: 8-15:

Paul: wrought Miracles so divinely: y<sup>e</sup> people brought  
handkerchiefe from the sick, & with the touch of his body  
it healed them. Act: 19: 11-12:

sicke people  
cured.

Peter: cured Aneas; that had byne bedridden 8. years.  
with a palsy. Act: 9: 33-34. Act: 3: 2-3: 6-7:

Paul: healed Publius of a fever, & a bloody fluxe.  
Act: 28: 8:

They shall take vs serpent, or drinke any deadly poison,  
but it shall not hurt them: they shall yett ouer y<sup>e</sup> sick.  
Mar: 16: 18:

Hee that believeth truly in god, shall be able to doe greater  
things then this. John: 14: 12:

Dead bodies &  
raised onto life

Elijah: he raised by the widdow of Zarephaths Sonne, y<sup>e</sup>  
was dead. 1: Kings: 17: 21-22:

Elisha: hee raised againe the Shunamite Childe.  
2: Kings: 4: 34-35:

Peter: he raised by the dead bodie of Dorcas. Act: 9: 40-41:



What Sacrifices are acceptable from man to god; & what are detestable.

The Sacrifices pleasing unto god: are a broken spirit  
& a contrite heart. *Psa. 51: 17. Rom. 12: 1. Joh. 4: 23: 24.* Sacrifices, well  
to love god, with all thy soule, with all thy heart, & strength, pleasing to y.  
& to love thy neighbour, as thy selfe. *Mar. 12: 33.* Lord god. *III*  
When thou dost call upon god fervently, & belieuingly.  
*Psa. 116: 17. 18. Hgs. 6: 6. 2: Chro. 7: 1.*  
When yea present your bodies, a living sacrifice, holy,  
& acceptable before god. *Rom. 12: 1. 1. Pet. 2: 5.*  
Say with X<sup>r</sup>. O Lord I come to doe thy will. *Heb. 10: 7.*  
If yea offer god the fruits of y<sup>r</sup> lips, & the fruits of the land  
to gods praise. *Heb. 13: 15: 16.*  
If thou doe right: & love to be mercifull; & walk humbly  
before god. *Micha. 6: 6. 7: 8. Gen. 4: 4.*  
To obey gods Commandments: is better then outward  
sacrifice. *1. Sam. 15: 22.*  
In this kinde of things (saith y<sup>e</sup> Lo.) is my delight. *Jer. 24: 9.*

It is not possible y<sup>t</sup> the blood of bulls & goats should take away synne; in these sacrifices, god hath no pleasure. *Sacrifices; y<sup>e</sup> are abominable before God. III*  
*Heb. 10: 4. 5. 6. Luk. 11: 42.*  
God calls out unto them, saying by his prophett bring me no more vain oblations: incense is abominable  
unto mee: even your solemn meetings, & Sabbathes  
I hate. *Isa. 1: 13. 14. 15.*  
I hate (saith god) the melody of y<sup>r</sup> songs, & the noise  
of y<sup>r</sup> violls. *Amos. 5: 23.*  
Hee y<sup>e</sup> killeth an Oxe as hee that killeth a man: & hee  
that sacrificeth a Lamb, as if hee had rutt of a  
doggs withe. *Isa. 66: 3.*  
When they fast: & offer burnt offrings, & oblations  
I will not heare their cryes, *Isa. 14: 12.*  
This is y<sup>e</sup> right stand daily ministeringe, & offrings  
Sacrifices, but they can neuer take away synne.  
*Heb. 10: 11. Mall. 1: 7: 8. 12.*  
The Sacrifices of the wicked, are an abomination  
to the Lord. *Pro. 15: 8. Gen. 4: 5.*



# Why the Ceremoniall Lawe was abolished; at christs cominge.

In y. Lawe Dispaynted; the Lawe entered, that synne might abound: &  
In y. gospell comforted; where synne abounded, grace did much more abound.  
Hamelton Mart. Rom. 5. 20. 21. John. 1. 17. pt. 29. pt. 41. 45.  
fox: page. 977. Christ is the end of the Lawe for righteousness to obey

The Lawe requirith Christ, hath abolished the Lawe of ordinaunce, for to  
make in himselfe a newe man, on newe man: Eph. 2. 15.  
2. Tim. 1. 9. 10. gall. 3. 19. to 29.  
Ambro: in: 3. ad Rom. / for what the Lawe could not doe. (in that it was weak  
through the fleshe) god sent his owne Sonne in the

Moses Lawe, was likened of synnfull fleshe, & for synne in generall,  
fear, & servitude, god condemned synne in his owne fleshe. Rom. 8. 3.  
but y. gospell is p. 1. Tim. 1. 8. 9. 10  
lawe, & heart. / Moses Lawe saith, the man that doth these things shall

live by them: but X<sup>t</sup> saith, say not in thyn hart, who  
shall be saved, for that is to bringe X<sup>t</sup> downe from hea-

The Lawe is y. worden: or who shall be damned. y<sup>t</sup> is to bringe X<sup>t</sup> up from  
dangere: y. gos- the deade: if the Jewe, or y. Greeke, shall call upon the  
well & grace. / name of Jesus in faith, hee shall be saved. Rom. 10. 5. to 13.  
Acte 13. 39. 41. Rom. 3. 20. 24. 27. 28. 31. for: Rom. 7. 14

After that faith came, we were no longer under the  
covenant of the Ceremoniall Lawe. gall. 3. 25. 29.

Christ, hee blotted out the hand writing of ordinaunce  
yt was against us, hee took it out of the payle, & nailed  
it unto his crosse, y<sup>t</sup> being but a shadowe, X<sup>t</sup> is y. body.  
Col. 2. 14. to 18.

For the Priesthood being changed; there is made of necessity  
a change of the Lawe also. Heb. 7. 12. 15. Heb. 9. 13. 14. 15.

To make men see what is the fellowship of y. mystery  
hidden in X<sup>t</sup> from y. beginning of y. world. Eph. 3. 9. 10.

Now we are delivered from the Lawe; we must serve  
god in the spirit, not according to the outward of y. letter.  
Rom. 7. 6. 1. Cor. 5. 7. 8.

By the first Covenant, the Sanctuary had divine ordinaunce  
daily offered: but in the Tabernacle, the priest entered  
but once every yeare, w<sup>th</sup> was a figure of X<sup>t</sup> our high  
priest offering for synners, once for all. Heb. 9. 1. to 14.  
Heb. 8. 7. to 14. Heb. 10. 1. to 9.

It is easier for Heavens, & Earth to passe awaye, then y.  
one tittle of the Lawe should fayle. Luk. 16. 17.



# The Antechristian: & Popishe doctryne; & the worshipping of s<sup>c</sup>., are abominable. <sup>see pag. 131. folio</sup>

97: 169:

That man of syme, & Son of perdition, who exalteth him-  
selfe above all that is called god, shall be openly revealed.

2. Thes. 2: 3: 4: / Ezk. 28: 2: 9: / Math. 23: 16: 12: / Luk. 10: 15:

Hee is Antechrist: & a lyer, y<sup>e</sup> denyeth y<sup>e</sup> Jesus is X<sup>t</sup> / the  
Son of god. / 1. John: 2: 22: / Jer. 48: 7: / Rom. 9: 32:

They take tharget of their flockes, more out of a troublesome  
desire to increase their toffers, & Lord it: then feed their  
soules. / 1. Pet. 5: 2: 3: / Math. 20: 27: / Act. 19: 25:

They make an Image to the beast that was wounded with  
a sword, & did live. / Rev. 13: 14: / Rom. 1: 23: / Deu. 27: 15:

They set by their abominable Images in howles y<sup>e</sup> are called, <sup>see pag. 131. folio</sup>  
By gods name. / Jer. 32: 34: / Deu. 4: 15: 16: / Psa. 81: 9: / Ps. 81: 10: / 1. Kings: 12: 28:

They doe beguile the Ignorant people in a voluntary  
humility; & worshipping of Angells. / Coll. 2: 18: / Rev. 19: 10:

Job: 5: 1:

Job. 4: 18: / Job. 15: 15: / Mar. 7: 7: / Judg. 8: 27: / Exo. 34: 15: / 1. Kings: 12: 28:

All the wicked person Earth shall worshipping this beast  
except such whose names were written in the Lambes  
Book. / Rev. 13: 8:

And as Jannes, & Jambres resisted Moses, so doe they this  
truth. / 2. Tim. 3: 8: / Zeph. 2: 19: / Isa. 44: 9: 10: 16: / Isa. 45: 16:

They shuffle for preeminence as did Diotrophus; &  
glorie to be in the Chiefest seat in the Synagoges. & to be  
called Rabbi. / 3. John: 9: 10: / Math. 23: 6: 7:

They trye by the power of the Pope: as the people did the  
power of Herode, saying his words, are Oracles. / Act. 12: 22:

They forbid the Clergy to be married: & to abstaine  
from meat on certayn dayes. / 1. Tim. 4: 1: 2: 3: 4: 7:

Rom. 14: 17: / 1. Cor. 8: 7: 8: 10: / Coll. 2: 16: 17: / 1. Cor. 10: 25:

Woe unto y<sup>e</sup> blinde guides; Hypocrite: for yea compass sea  
& lande to make one Prociuite, & when he is made, he be-  
cometh to foule more the Chylde of Hell, then y<sup>e</sup> souldie.  
Math. 23: 15: 16:

Woe unto y<sup>e</sup> Hypocrite, for yea have taken away the key  
of knowledge from the layety. & left them in blindnes.  
Luk. 11: 52:

This wisdom is defended not from above, but is earthly,  
sensuall, & diuillish. / Jam. 3: 15:

Beware of dogges: euill works: & confusion. / Phil. 3: 2:

Coll. 2: 8: / 1. Cor. 10: 14: 20: 21: / 2. Cor. 6: 15: 16: 17: / Leuit. 19: 4:

Psa. 97: 7: / Eph. 4: 14: / 1. Kings: 19: 18:

god giues Command to outthrowe all their Idolatrie: (3.)

2. Chro. 31: 1: / Isa. 30: 22: 23: / Psa. 81: 8: 9: / Exo. 34: 13: / Deu. 12:

& beseech y<sup>e</sup> brethren; auoyde such company. / Rom. 16: 17:



see pag: 191.

Enter not into the wayes of a factious  
Separatist, or Brownist: *W. W. W.*

This; make long prayers, yet denounce widowed houses  
for w<sup>m</sup> they shall receive damnation. Luk: 20: 47.

Rom: 3-13.  
Jer: 48-10

This; roare like bulls in the midst of gods people, per-  
suading them, not to seare; but warre, & distraction.

Isa: 74: 4: to: 8. Jude: 13. Jer: 9: 8: 9. Lam: 4: 1.

They may knowe them by their fruit: they are proud:

boasters: friends-breakers: false traitors: who have a  
forme of godlines: they creepe into houses, & leade away  
the silly women laden w<sup>th</sup> symes: men of corrupt  
minds: 2: Tim: 3: 2: to: 7. Rom: 16: 18. 2: Tim: 4: 3: 4.

They would seeme to bee the soundest sort of religion; &  
yet are they most ministrally bitter against y<sup>e</sup>. brethren.

Lam: 1: 26. Pro: 23: 17. Lam: 3: 16. 1: Cor: 3: 3.

Enoch: y<sup>e</sup> 7<sup>th</sup> affe-  
Adam, promised  
against such.  
Jude: 14: 15: 16

Like wise, this filthy dreamer, & like y<sup>e</sup> flesh: dis-  
dominion: & speak: evill of dignities: this be called  
feshuall separatist. Jude: 8: 9: 19. Exo: 22: 28.

They, will tell Moses, y<sup>e</sup> he takes too much upon him: &  
tumultuously affront him saying wee are as learned  
& holy as thy selfe: why shouldst thou bee above us.  
Alumb: 16: 1: to: 6. Math: 26: 51: 52. Act: 23: 4: 5.

They; roare w<sup>th</sup> priests, dare fight battailed. 1: Matt: 5: 67.

Christ himselfe gives y<sup>e</sup> a Charge of them: sayinge  
Beware of false prophete, w<sup>h</sup> come to y<sup>e</sup> in sheeps clo-  
thinge, but inwardly, they are ravenous wolues.

Math: 7: 15: 16. Heb: 13: pt: 9.

Like most of this obliquaries, what is their confidence;  
they will answer y<sup>e</sup> as the Devil did Job, from goinge  
to & fro in the earth. Job: 1: 7.

They; dare boast themselves the true lighte of y<sup>e</sup> world;  
& yet are foully polluted; & daily defiled. Rom: 2: 19: to: 24.  
from such known conditioned people as this, turne  
away thy affectione. 2: Thes: 3: 6.

How if they will seeme most religious; yet cannot keep  
themselves purged from the world, that religion is  
but hypocriticall, & vayne. Lam: 1: 26: 27.



71.  
Keep thy Oath, being lawfully made;  
either to God, King, Country, or freinds.

see page: 187:  
188:  
189:

The people entered into a Covenant to seeke y<sup>e</sup> Lord with  
all their hearts & soules. & they swore unto the Lord to per-  
forme it. 2. Chro: 15: 12: 14: / For: 50: 5:  
Hannah made a vow, that if it would please god to give  
unto her a man child, she would dedicate him unto  
the Lords service for ever. & she kept her vow. 1. Sam. 1:  
The people, with the Nobles, entered into an oath: with  
a curse: y<sup>e</sup> might befall one such as did not diligently  
observe y<sup>e</sup> keeping of gods Lawes. Nehem: 10: 29:  
The King made a Covenant to god, to walke uprightly.  
withall his heart, & soule. 2. Kings: 23: 3:  
When thou powest a vow to god, Deferr not to pay it  
Eccl: 5: 4: / Psa: 50: 14: / Psa: 66: 13: / Deu: 12: 11: 26:  
If thou powest an Oath unto god, thou shalt by no means  
break it. Numb: 30: 2: / Deu: 23: 21: / Eccl: 8: 2: 4: /  
Remember Davids confession: saying, thy vowes are  
vpon mee O God. / Psa: 56: 12:  
Thou shalt not forswear thy selfe: but thou shalt  
performe unto the Lord thyne Oath. Math: 5: 33:  
King Herod, in a badde case, because hee had rashly  
sworne to give Herodias the head of John the baptist  
thought it greened him sorely, yet, for his oath sake  
hee made it good. Mar: 6: 26:  
Let nothinge hynder thee, to paye thy lawfull vow  
in due tyme. Eccl: 18: 23: / Psa: 15: pt: 4:  
He that maketh a singular vow, must bee y<sup>e</sup> Lords.  
Levit: 27: 2: / Pro: 20: 25: / Eccl: 9: pt: 2:  
If thou forbear to vow, it shalbe no synne in thee: but  
it is gone out of thy lipps; thou shalt then performe it.  
Deu: 23: 22: 23:  
God almighty, confirmed the immutability of his  
Counsell by an Oath. Heb: 6: 13: 17:  
Again, he swaie, that the wicked should not enter  
in his heavenly place of rest. Psa: 95: 11:  
When y<sup>e</sup> make a vow: y<sup>e</sup> shall sweare by the Lord  
god of truth. Psa: 65: pt: 16:  
Every one that sweareth by him (to a iust art) shall  
glory: but the mouthes of them that sweare falsely  
shalbe stopped. / Psa: 63: 11:



Search, & prove y<sup>e</sup> Scriptures; but neither  
add thereto, or diminish from them. & ....

Search the Scriptures, for they will testify y<sup>e</sup> truth: Joh: 39/  
My doctrine (saith the Lord) shall drop as y<sup>e</sup> raine: my  
speech shall distill as the dew upon tender herbs: Deu: 32/  
1. Kings: 19: 11. 12. 13.

yea erre in not knowing the Scriptures. Math: 22: 29.  
Therefore give attendance to reading: 1. Tim: 4: 13.

Search, & prove the difference in Scriptures. Act: 17: 11.  
God will helpe y<sup>e</sup> desires, & open y<sup>e</sup> understandings both to  
knowe & believe the mysteries: Luk: 24: 45. Math: 11: 25.  
Luk: 8: 10. 2. Tim: 3: 15.

When yea have proved all things, onely hold y<sup>e</sup> w<sup>h</sup> is good.  
1. Thes: 5: 21. Mar: 4: 24.

All Scriptures was given by inspiration from god: 2. Tim: 3: 16.  
Rom: 15: 4. 1. Pet: 1: 25. Luk: 1: 17. Luk: 16: 16. Rom: 3: 1. 2

They came not by the will of man, but holy men spake &  
wrote as they were moved therunto by the holy ghost.  
2. Pet: 1: 21. 2. Esdr: 14: 21. to: 26.

And it is more easy for heaven & earth to passe away then  
one tittle of the Lawe, & gospell to faile: Luk: 16: 17.

If any one shall preach other doctrine unto y<sup>e</sup>, then what is  
revelde by this gospell, lett him be awyted: gall: 1: 9. gall:

If any on shall take any thing away from the words of this  
booke of prophecie, god will wyte him out of the booke of life:  
Reu: 22: 19. Deu: 4: 2. Hosu: 23: 6.

Cursed be the people that confirmed not all the words in  
this Lawe to doe them: Deu: 27: 26. Pro: 30: 6.

Ezra: did not onely prepare his hart to satisfie himselfe  
in the mysteries of the Lawe, but he taught them unto  
others: Ezra: 9: 10. 2. Chro: 34: 18. 19.

Teach y<sup>e</sup> them therefore to y<sup>e</sup> Children & friends: Deu: 11: 19  
Act: 5: 14. 42. Act: 2: 41. 47. Act: 11: 26. gall: 3: 23. 24.

Brethren; I write no new Comandement unto you:  
this is the old; & the word, w<sup>h</sup> yea have heard from  
the beginning: 1. John: 2: 7.

The new Comandement that I write unto y<sup>e</sup> is: that  
y<sup>e</sup> should receive in faith, to deserve X<sup>t</sup>. the true  
light that nowe shyneth by his spirit, from the darke  
shadowes of the old that is past: 1. John: 2: 8.



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Use a reverent respect to gods ordinances;  
in the times of devyne service. &c. &c. &c.

At the name of Jesus every knee shall bowe. Phil. 2: 10.  
As I live (saith god) every knee shall bowe. Rom. 14: 11.  
Every man praying, or praising, with his heart to-  
ward, dishonoureth god. 1. Cor. 11: 4.  
O come let us bowe downe, & kneele before y. Lord our  
maker. Psa. 95: 6. Nehem. 8: 6. Ren. 4: 10.  
Put of thy shooes, for the place whereon thou standest  
is holy (saids god to Moses) Josh. 5: 15. Exo. 3: 5.  
God is greatly to be reverenced by all the that are  
about him. Psa. 89: 7.  
Lift up your hands in the Sanctuary, & bless y. Lord.  
Psa. 134: 2. Heb. 2: 12. Ephes. 5: 19.  
The heathen shall knowe y. my Sanctuary shalbe in the  
middest of Israel for evermore. Ezek. 37: 28. Rom. 9: 29.  
And that my Sabbathes shalbe duly kept with reverence  
not with manuell labour. Exo. 20: 10. 11. Exo. 31: 15. 16. 19. 21. Deu. 34: 9.  
Ezek. 20: 20. Math. 12: 8. Levit. 26: 2. Nehem. 10: 31. 13: 15.  
My house shalbe a house for prayer, not a den for thieves.  
For. 7: 11. Math. 21: 13. Isa. 56: 6. 7.  
I have chosen, & sanctified this house, that myne eyes,  
my heart may be there perpetually: 2. Chro. 7: 16. 1. K. 8: 29.  
How is then, y. yea glory in y. sanctified house, & lett my house  
for prayer be wast. Hag. 1: 4.  
Let all things be done decently, & in order. 1. Cor. 14: 40.  
When thou goest into my house: be ever more ready to hear,  
then to give the sacrifice of sooth. Eccl. 5: 1.  
fixe thine eyes attentively on the preacher, as the  
multitudes did on X. at his Sermon. Luk. 4: 20.  
Let your hearte burne within y. with zeale, as the hearte  
of the disciples did before our famous expositions to  
them as they walked towards Emmaus. Luk. 24: 32.  
Peter & John went into the temple to praye, dayly  
about the 9. houre. Act. 3: 1. Act. 16: 13.  
Blessed is that man that keepeth my house, & Sabbathes  
from pollution. Isa. 56: 2.  
Harken o Lord unto the supplications of y. people which  
they shall praye towards this house in which thou hast  
said my name shalbe therein forever. 1. Kings. 8: 27. 28.  
29. 30. Deu. 12: 11. 13.  
I have sworn by my selfe, the word is gone out of my mouth  
(as I am a just god) that unto mee every knee shall bowe,  
& every tongue shall sweare. Isa. 45: 21. 22. 23.

becomynge full on  
to what name of  
Jesus, yea bowe y.  
knee of y. heart or  
doe reverence.  
best (idolatrously) y.  
reverence sound  
of this followinge  
Jesus, y. some of  
Sirach: Eccl. 50: 27.  
Jesus, called Justus  
Coll. 4: 11. Pauls  
followe Labode.  
Joshua, y. some of  
Numm, was called  
Jesus. Act. 7: 45.  
Deu. 34: 9.



see page 138.

## Godly, Laborious, & Charitable Ministers are as faminge fier, to ther assemblies.

see page 138.

How beautifull are the feet of those godly ministers, y<sup>e</sup> preach  
sound doctrine, bouldly, & plainly. Rom. 10. 15. Ezek. 44. 23.  
Theis; are the salt; & light of the world, to leade the ignorant,  
& blinde, by ther godly liues, & conuylations. Math. 5. 13. to 17.  
Theis; are deare workemen; preaching truth with patience,  
& meeknes; not raylings, & vaine bablings. 2. Tim. 2. 15. 16. 25.  
Theis; hate ranglings; & corrupt doctrines; preaching  
grauely, sincerely, & so soundly, that no adversary can  
finde objections (of note) against them. Tit. 2. 7. 8. 1. Cor. 9. 27.  
Theis; dare not adventure to preach false doctrine, or  
mischinuous inducements; or to flatter any great man.  
for any preferment, or reward. Num. 22. 18. 20. 38.  
yet they dare preach the truth of the gospel without  
dare, euen before Kings, & Princes. 1. Sa. 11. 9. 46. Ps. 40. 9. 10.  
for, the spirit of god is upon them. Isa. 61. 1. Exo. 4. 12. Act. 2. 4.  
God calls such men, his watchmen. Ezek. 33. 7.  
God makes them, his fishers, to catch the soules. Math. 4. 19.  
Theis; are made Ministers by the gift of grace. Eph. 3. 7. 8.  
as Aaron. Gen. 8. 6. 12. Paul. Act. 13. 2. Samu. 1. 5. 3. 19.  
As Omas the high priest, hee was pious, reuerent,  
gentle, & well spoken, being trayned by from his thylde-  
hood in godlines. 2. Mat. 15. 12. 1. Tim. 4. 12. Isa. 50. 4. 36.  
The people are astonish'd at ther doctrines. as at our Sams.  
Math. 7. 28. 29. 2. Tim. 4. 17. Luke. 10. 16. Mark. 3. 8.  
God giues power vnto such S<sup>t</sup>s, to comfort a fith soule, y<sup>e</sup> fith  
is weak in faith, & to absolve them. If they shall truly  
be sorrowfull, & repent. John. 20. 23. Job. 33. 22. 23. 24.  
God giues them power like wise, to deliuer by an obstinate  
Gymen to Satan by excommunication. 1. Cor. 5. 5. 13.  
1. Cor. 16. 22. 1. Tim. 1. 20. Math. 18. 17. 18. Rom. 16. 17.  
The prayer of such men; either for themselves, or ther  
Congregations, reache the Heauens. 2. Chro. 30. 27.  
The earnest & godly desires of saluation to y<sup>e</sup> parishion-  
ers with S<sup>t</sup>. Pauls: that they may behold them day-  
ly frequenting y<sup>e</sup> Church, to gather knowlege. 1. Th. 3. 10.  
1. Sam. 12. 23.  
God calls such men, boanerges, Soms of thunder to the  
wicked. Mar. 3. 17. but vnto the righteous, they are call'd  
Barnabases, Soms of consolation. Act. 4. 36.  
Therefore, lett all such men be respected with a double ho-  
1. Tim. 5. 17. 1. Thes. 5. 12. 13. Eccl. 7. 29.

Act. 18. 9. 10.  
because god command  
it to be done.  
pro. 28. 1.

excommunic: when  
1. Tim. 3. 10.  
gall. 6. 1.  
2. Cor. 2. 6. 7.  
1. Cor. 5. 5.



Ungodly, idle, & ignorant Ministers, are  
abominable, & detestable, both to god, & man. see page 165.

Not man ought to take upon him the ho.<sup>r</sup> of p<sup>r</sup>esthood; &  
except he were called, as Aron was. Heb. 5: 4.

quar. Mall: 2.  
1: 3: 8: 9: 14:  
(17)

Woe unto y<sup>e</sup> idle Shepherds that doe so, & leave y<sup>e</sup> flocks:  
your right eye, shall be utterly darkened. Zach: 11: 17.

For I have not sent y<sup>e</sup> faith y<sup>e</sup> Lord. For: 23: 21.  
They eat the fatt of the flocks, & clothe themselves w<sup>th</sup> y<sup>e</sup>  
finest of the wool, by force, & trustly, & yet, they neglect  
their charge of soules. Ezek: 34: 3. 4.

Yea; they are greedy dogs, which thinke they never have  
enough: yet, their ignorance deformed nothing. Isa: 56: 11.

They dare be drunk, & Commit adulteries freely:

Rom: 2: 21. 22. For: 23: 24.

They dare violate gods lawes; & for idleness, hyde themselves  
from gods Sabbathes. Ezek: 22: 26. Isa: 56: 10.

They love the praise of men, more then god. John: 12: 43.

They; with their tongue can transforme themselves, as  
the Devil doth, into an Angel of light. 2: Cor: 11: 14.

They; seeme not X<sup>t</sup> but their owne bellies: by detaining  
the ignorant, by their faine speeches, & seeming goodnes.  
Rom: 16: 17. 18. Micha: 3: 11.

They; have a forme of godliness, yet, they deny y<sup>e</sup> power  
thereof in their euill wayes. 2: Tim: 3: 5. 6. 7.

Thou shalt not hearken to such faith y<sup>e</sup> Lord. Deu: 13: 3.

For to their owne advantage, they dare turne iudgment  
into gall: & righteousness into worme wood. Amos: 6: 12.

They brutes; dare contend, & speake euill against things  
they vnderstand not. 2: Pet: 2: 12. 1: Tim: 1: 7.

They are proud, & ignorant, knowing nothing but  
p<sup>r</sup>ouerses, & iangling disputations, voyde of truth.

1: Tim: 6: 4. 5. as Gamers, & Gambrels contentiously  
withstood Moses most reprobatly. 2: Tim: 3: 8.

Let the habitations of such men be voyded, & lett  
others be placed in their Bishopricks. Act: 1: 20.

Let not woman dispute in the Church; but if she be  
doubtfull in any point, let her learne instruction  
from her husband, or some friends at home. 1: Cor: 14:

34. 35. Act: 18: 26.

They; false prophete, are as wells without water: to whom  
the mist of darknes is reserved for euer: for when they  
speake great swelling words of vanity: they allure these  
ignorant into destruction: & make their latter end more  
badde then their beginning; by relapsing. 2: Pet: 2: 17. 22.



## Religious, conscionable, & mercifull Kings & Queenes in a Kingdome. ✕. ✕. ✕.

King Jehosaphat; chose out religious men to bee his Judges saying unto them, take yea heed what yea doe, for, yea iudge, not for man, but for god. 2. Chro. 19:6 / Pro: 25:2.

Pro: 29:14.

King Josiah made a Covenant with god (before all his people) y<sup>t</sup> he would carefully observe gods Commandments & put downe all Idolatry. 2. Kings 23 / 3:5:14:25 /

Pro: 16:12.

King David, when his lowering soldiers would not suffer him to leade the battaile: answered them mildly; what seemeth y<sup>e</sup> best, I am content to doe. 2. Sam: 18:3:4:5.

The King of Nimrich gave a present to his subiecte to fast, mourne, & weepe for three yeres. Jonah: 3:5.

The King shall not multiply wives: hee shall have the booke of the Lawe dayly read to him, that hee bee able to instruct himselfe therein, as also his wife, children, & subiecte: hee shall not be lofty mynded, but shall stand in feare of god all y<sup>e</sup> dayes of his life. Deu: 17:17:18:19:20.

King David would say; let the righteous reprove my synne, & I will take it kindly. Psal: 141:5.

King David, made confession to Nathan y<sup>e</sup> prophet, that he had grievously synned: for w<sup>th</sup> god could him, thy synnes are pardoned; thatt shall not dye. 2. Sam: 12:13.

When Abisha would have had David to put Shimej, to death for cursing his Ma<sup>tie</sup>: he answered, what have I to doe with y<sup>e</sup> yea Sonnes of Beniamin; shall there any one be put to death in Israel this day? Noe; thou shalt not dye Shimej. 2. Sam: 19:21:22:23 / Pro: 20:28 / Ps: 18:43:44.

But, for those myne enemyes, w<sup>th</sup> would not have mee to rule over them, slaye them before mee (as our Saviour teacheth. Luk: 19:27.

A good, & godly King, will appeare mercifull to a bond-<sup>harmed</sup> man; though all his subiecte seeke his death p<sup>er</sup>uiously; as in Gertmys case. Jer: 38:4:5:13:16 / & against Damiel: Dan: 6:13:14 / & against our Saviour. Math: 27:18:24.

And, a godly Queene will perswade her King, not to stain his hands in the blood of any godly man: as did Pilate wife, Math: 27:19.

They will hazard their liues to redresse the iniuries of their nation / to their King, rather then wronge them as did Hezek: 4:16.



*Idolatrous, adulterate, & tyrannicall Kings, & Queenes, in a Nation.* see pag 121

King Solomon (in his latter dayes) gave himselfe over  
to adultery, & Idolatry: by w<sup>ch</sup> synne, hee tolerated  
as many religions in his Kingdome, as had variety  
of Courtesies & wines of other Nations. 1. King: 11: 3. 4.  
King David; did not only misuse Uriah, by commit-  
ting adultery with his wife Bersheba, but was the cause  
of his Murder, seconded by Joab placing him in dan-  
ger, in the front of the battail. 2. Sam: 11: 4. 15.  
King Saul; made Doeg his instrument to murder: 85  
priests: & to burne the Citty Nob, without any mercy  
either to man, woman, or Child. 1. Sam: 22: 18. 19.  
King Pharaoh; made all subiects of his servitude, to  
groane under the intolerable burdens of his rigour.  
Exo: 1: 17. / Micha: 7: 3. 4. / Jer: 34: 10. 11.  
King Rehoboam; could his subiects (who desired to bee  
exempted by him from his fathers intolerable taxes) y<sup>t</sup>  
hee would make his little finger, thicker then his fathers  
loynes: & whereas his father did chastise them w<sup>th</sup> whips,  
he resolved to chastise them with scorpions. 1. King: 12:  
10. 11. 16. 19. / 1. Sam: 8: 11. to: 18.  
Queen Jezebel; painted her face to mislead her par-  
sons into lust, & so by them to have her desires &  
satisfied in adulteries, revenge, & Murder. 2. Kings:  
9: 22. 30.  
King Herod; hee caused John the Baptist to loose his  
head, onely to please the envious, & lustfull mynde  
of his daughter Herodias: & her bloody mynded mother.  
Mar: 6: 27. 28.  
O ye princes, remove violence, & spoyle, & execute  
judgment, & iustice, & take away your exactions.  
Ezek: 45: 9. / Ezek: 46: 18. / Zeph: 3: 3. / Ezek: 22: 27. / Ps: 76: 12.  
Art: 4: 26.  
Such as this, magnifie themselves, saying is not this  
great Babel, w<sup>ch</sup> I have built for the hol<sup>e</sup> of my Ma<sup>tie</sup>.  
Dan: 4: 30.  
They delight themselves in wickednes; & drinke drunke  
amongst their primers. Hos: 7: 3. 5. / Pro: 31: 4. 5.  
What afflictions, or calamities sooner fall upon the  
nation, yet they (as did King Sennacherib with his favoritt  
Haman) sport, & drinke, when they should praye, &  
weepe to appease gods wrath. / Hester: 3: 15. / Eccl: 10: 16.  
Ye shall be consumed, both ye, & y<sup>r</sup>. King: 1. Sam: 12: 25.



Religious, & obedient Counsellors & subiects  
to Princes; ought to be Honoured. &c.

I counsel thee to keep the Kings Comands for thy oath sake  
for, (in a iust cause) who may say what doest thou? Eccl: 8:2.  
Is it ill to saye to Kings, yea are wicked, or to Princes, ye  
are vngodly. Job: 34:18.

Whosoever prouokes the Kinge to anger, synes against his  
owne soule. Pro: 20:2. Rom: 13:1. 4:6.

Whosoever will not be contented to doe gods Lawes, and  
the Kings. let Judgment presently passe vpon him.  
Ezra: 7:26. 1. Pet: 2:13. 17.

Curse not the Kinge; no, not so much as in thy thought.  
Eccl: 10:20.

For the wrath of a King is, as the messenger of death. Pro: 16:14.  
good, & godly subiects praye. Lord, giue the King thy iudge-  
ments, & his soune thy right counsell, that they may rule  
vs by the Lawes of Justice. Psal: 72:1. 2. 4.

Such as this; prayed for the life of King Nabuchadnezzar.  
though hee were a tirant ouer them, & for the life of his  
soune, y<sup>t</sup> after dayes might bee longe, & prosperous. Baruc:  
1:11. 12. 13. 1. Tim: 2:1. 2. 3.

1. Sam: 24:3. to 8. When Dauid was aduised to kill his enemy King Saul,  
hauing him at a great aduantage, & sleeping hee an-  
swered. god forbid, y<sup>t</sup> I should dare to lift v<sup>y</sup> my hand  
against the Kinge, & gods anoynted. 1. Sam: 26:7. to 12.

The man that brought Goab wordes, y<sup>t</sup> Absolon hunge by the  
haire in a tree, would not be hyred by Goab to kill him:  
but said god if thou wouldst giue me 10000. shekels of  
siluer, I would not put forth my hand against y<sup>r</sup> Kings  
soune. 2. Sam: 18:10. 11. 12.

They seeke guide, defend, & reuenge the iniuries done vnto  
the King by traitors; as did Goab against Absolon, y<sup>t</sup> protest-  
ed Shimei. 2. Sam: 20:15. to 21. 2. Sam: 18:3.

When Rehobaham took aduise with his good Counsellors,  
what hee might doe to wynn the hearts of his people, they  
did not aduise him to be proude, & tyrannous, but to speake  
them gently in wordes, & actions. then will they loue, &  
obaye y<sup>r</sup> for euer. 1. Kings 12:6. 7. 2. Sam: 23:16.

then will they clasp their hands, & ioyfully crye out, god  
saue y<sup>r</sup> Kings. 2. Kings 11:12.

Some in loue mortgaged their lands to paye tribute. Math: 4:  
Christ, willingly paid tribute, for pet: & himselfe. Math: 17:27.

To obaye, is better then sacrifice; but rebellion is ill. 1. Sam: 15:22. 23. Rom: 13:7.



They neither will, or dare obey any Unjust  
Command of King or Iurke, on any terms.

If they shall Command thee to bee a worshipper of Images,  
answer them, as did the 3. Children; be it knowne  
unto thee O King, yet wee will not serve thy gods; neither  
will wee worship thine Image. Dan: 3. 6. 18.

Save as did Mattathias, though all the Nations with  
in the Kings dominions should fall from the truth,  
yet will I, & my sones walke in gods Commandements  
& never hearken unto thy statute O King. 1. Mar: 2.  
19: 20: 22. / Job: 13: 15.

If they should Command y<sup>e</sup> to forbear preach the  
the Gospell; answer them as Peter, & the rest did y<sup>e</sup>  
high Priest, & his Councell: wee ought to obey god,  
rather then man. Act: 5. 28: 29.

If Gerabell shall for some wicked ends of her owne  
intice thee to adultery: answer her as Joseph did  
his Mistress, how can I doe this great wickednes to  
god, & my King, & live. Gen: 39. 7: 9: 10.

If they shall Command thee to make away, or murder  
any thyselfe for them, doe not so; but rather performe  
it from death, & breed it as mother like; as King  
Pharaohs daughter did Mos<sup>s</sup>. Exo: 2. 2: 10: 10. / Exo: 1. 16: 19.

If they shall intice thee to betraye thy Maister, (who  
is a iust & worthy subiect, or any one that receiveth a  
trull in thee) tell them, that the name of a Judas, is  
most hatefull. Math: 26. 15: 16: 49.

If symning intice thee to evill; consent thou not unto  
their wayes. Pro: 1. 10: 17.

The Hebrew Midwives, though they sawe King Pharaoh  
the hearting of his Tyrannicall command, to murder y<sup>e</sup>  
Infants: yet they neither did, nor ever intended to  
obay his unlawfull Command. Exo: 1. 15: 22.



see page: 70: 191:  
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## Rebellious, & traiterous Councillors, & subjects, against their Souveraigns.

This; dare say (with the Citizens in the parable) we will not have him reigne over us. / Luk. 19: 14.

This; would bynde their Kings in chains: & their nobles in links of Iron. / Psa: 149: 8.

This; will force the King to doe present execution vpon any witt man that opposeth their abominations: as would have done against Jeremie. / Jer. 38: 4: 5.

This; will falsely guide a King, & perswade him to re-venge on his people; only for this one ends, as did Haman against Daniels loyall seruante, that were purposely awaked for spies, when they came w<sup>th</sup> a peaceable Em-bassy to King Haman. / 2: Sam: 10: 3: 4.

This; though they haue all the honour that King or Court can afford them: yet are they troubled if any honest plain-dealing Mordecai, come neare the Kings eare, & will venture their liuells, either to subiect or destroy y<sup>e</sup>. / Hester: 5: 13. / Hest: 6: 6. 10. 12. / Hest: 7: 8. 10. / Hest: 2: 21. to: 24.

This; greatly tell gods Ministers, as Amariah did Amos. Proudly yea no more at Bethell; for, it is the Kings chappell, & the Kings Court. / Amos: 7: 12: 13.

This; counsell'd King Rehoboham, to chastise his people with scorpions, w<sup>ch</sup> forced them to rebellion. / Kings: 12: 10. 11. 16. 19.

This filthy dreamer, disposes Dominions, & speakes euill of dignities, yet Michael the Archangell (when he contended with Satan) durst not use any railing speech. But said, the Lord rebuke thee Satan. / Jude: 8: 9. / Acts: 23: 5.

This; dare abuse their King. / Psa: 8: 27. / Psa: 21: 11.

They dare kill their King. / 2: Kings: 21: 23.

This; will not listen vnto the learned town clerkes & eloquent instruction (who faine would haue appeas'd the rude, ignorant multitude) to doe nothing rashly. / Acts: 19: 32. to: 41.

This; will not walke in gods lawes: nor hearken to his word. / Jer: 6: 16. 17. / Jer: 44: 16. 17.

But delightfully drinke iniquities like water, & are sell'd vpon the Lees of their synnes. / Job: 15: 16. / Zeph: 1: 12.



Religious, circumspect, & iust Judges, in  
a Court of Judicature. is angelicall.

see page. 187.  
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Hee that ruleth our men, ought to bee iust, ruling in  
the feare of god. / 2. Sam. 23. / 3.

A iudge ought to beleeue god, as Solomon did: saying,  
Lord giue me wisdom & knowledg to goe in, & out, be-  
fore this great people. / 1. Cro. 1. / 10.

The wayes of a iust iudge, is guided by god. / pro. 20. / 24.

God is a spirit of iudgment to the righteous. / Isa. 28. / 6.

pro. 8. / 12. / 1. pet. 1. / 17.

Hee shall not iudge after the sight of their eyes: neither  
reproue after the hearing of their eares: but with a  
righteous vnderstandinge. / Isa. 11. / 3. 4. / Isa. 33. / 15. 16.

pro. 4. / 18.

Hee iudge dare say from their consciences; if my steps,  
haue turned out of the waye: or if any blot haue at  
any time cleaued to my hands, then let my speeche  
bee rooted out. / Job. 31. / 7. 8. 9.

It is a ioy & a comfort, to a iust iudge, to doe iudgment.

pro. 21. / 15. / pro. 20. / 24.

Hee is, true, merittfull, & sober iudge. / Zach. 7. / 9.

Job. 21. / 12. / Deu. 25. / 1. / Psal. 106. / 3.

It is their glory, to be wise as Serpente, yet harmlesse,  
as Donke. / Math. 10. / 16. / Eccl. 2. / 12.

Hee is; dare glory in a good conscience, & say, as did  
Samuell. whom haue I oppressed. or of whom  
haue I retained any bribe to blynde myne eyes. / 1. Sam. 12. / 3.

Hee is; dare open their mouth in a poore mans iust  
cause, & fight him against all powerfull opposition  
as Dauid did Goliath. / pro. 31. / 8. / Eusan. History.  
43. 46. 48. 51.

Hee is; make; & see into petty Judges; as did Moses; &  
they be chosen out from able, wise men; such as feare  
god, loue truth, & hate couetousnes. / Exo. 18. / 21.



Irregular, ignorant & bribing Judges; in  
a Court of Judicature; is diabolical. &c.

Luk: 18. / 2. fo: 8. / There was in the City a Judge, that neither feared god.  
nor regarded man. Luk: 18. / 2. / Pro: 18. / 5.  
god tells this iudge; thou shalt not wrest the cause of y  
poore man, unrightly. Exo: 23. / 6. / 2. Chro: 19. / 6. / Sam: 5. / 9.  
And though they know y<sup>t</sup> god seeth their actions yet  
for game will they iudge falsely. Psa: 82. / 1. / 2.  
If their right hand be not bribed; then they are full  
of mischief. Psa: 26. / 10. / Psa: 5. / 20. / Job: 15. / 34. / 35.  
Psa: 1. / 23. / Psa: 10. / 2. / Mich: 3. / 11. / Mich: 7. / 3. / 4.  
Doth our Lawe iudge any man (as this do) before  
they heare what a sutor can say for himselfe, & his  
cause? / John: 7. / 4. / 51. / Gen: 4. / 7. / Numb: 32. / 23.  
Such as this entering wolues, were the somers of Sam:  
full of iniustice, & bribery. / 1. Sam: 8. / 2. / 3. / Zeph: 3. / 3.  
Judgement is turned away backward, & iustice stands asunder,  
truth is fallen in the street, & equity cannot enter.  
Psa: 59. / 14. / Amos: 5. / 12.  
Thus Judgement springes up like hemlocke, in a garden.  
Hos: 10. / 4.  
This wisdom defended not from above, but is earthly,  
sensuall, & diuillish. / Sam: 3. / 15. / Job: 12. / 16. / 17.  
These iudges shall be taken in their owne craftines. / Job: 5. / 13.  
Psa: 9. / 15. / 6. cause. / Jer: 22. / 17. / Mich: 2. / 1. / 2. / 3.  
It was written on a tombe stone of Trinius: heare here  
rest in mould; who whilst he liued, could neuer rest  
for gould, nor would he suffer them to rest y<sup>t</sup> would.  
The love of money, is the root of all euill. with whilst some  
haue committed sinne, they haue lost faith, & perished their  
soules, & reputations, with sorrowes, euen to death.  
1. Tim: 6. / 10. / as Demas. 2. Tim: 4. / 10. / or Judas. Math: 26. / 15.  
Howe longe will yea iudge unrightly. Psa: 82. / 2. / Psa: 29. / 21. \*  
Howe longe will yea thus falsly? setled with the wrongs of  
the fatherles, & inuent: yea ouer passe the deeds of y<sup>e</sup>  
wicked. / For: 5. / 28. / Ezek: 20. / 4.  
Yea suffer not the causes of the poore widdowes to come  
before y<sup>e</sup>. but preform any other before them, if they bringe  
yea rewards. / Psa: 1. / 23.  
They shall be as tow; & their wickednes (as a sparke of fier)  
shall kinde it: then shall they both burne together, and  
none shall quench them. / Psa: 1. / 31.  
For their hearts are hardened, through the deceitfulness of  
sinne. / Heb: 3. / 13. / Other confidences are grounded. / 1. Tim: 4. / 2. / Psa: 48. / 4.



# Religious, truly valiant, & provident Commanders of an Army; god will fight for.

Jer: 29: 7.

They should be chosen out, from able, & religious men, from  
such, who will deal discretely & iustly with y<sup>r</sup>. souldiers,  
not being contented, or must gaine. Exo: 18: 21.  
God will assure such good men as he did Joshua: 6: 2.  
good courage, & be not affraide, for I will be with thee,  
where so ever thou goest. Joshua: 1: 9. Luk: 12: 4. 32. Deu: 20: 6.

gods mighty hand  
in defending the  
righteous.

Zach: 2: 5.

I will make of thee a brazen wall. Thine enemies shall  
fight against thee, but shall not prevail. Jer: 15: 20. Ps: 34: 1.  
Be not affraide of this great multitude. Stand still, and  
behold the salvation of god: see him fight his own  
battles. 2: Chro: 20: 15. 17. Examples. Exo: 15: 3: 4. Judg: Joshua: 6: 13 to 22.  
7: 12: 20: 21. Joshua: 6: 20: 21: 22: 25. Deu: 32: 30: 39: 2. Kings: 7: 12: 20: 21:

I will save & defend this City for mynd own sake, saith  
the Lord, & my servant Davids. 2: Kings: 19: 32: 33: 34.  
Psa: 12: 5. 1: Sam: 2: 7. Josh: 6: 13 to 22. Exo: 6: 6.

Josh: 10: 29: 26.

Therefore, feare not thou worne of Jacob, & y<sup>e</sup> men of Israel.  
for thou shalt thrash the Mountaine, & make the hills  
as chaffe. Isa: 41: 14 to 17. Isa: 54: 15: 16: 17. Josh: 1: 9. Isa: 8: 12: 13.

Deu: 20: 3: 4: 8.

yet, doe not wronge, or violence, willingly to y<sup>r</sup>. motent,  
neither shedd their blood. Gen: 22: 3. Jam: 3: 18. Math: 5: 9.

then shall the godly commander saye, unto his souldiers,  
feare not y<sup>r</sup>. strength of our enemies; for y<sup>r</sup>. Lord is with  
us. Num: 14: 8: 9. Examples. 2: Chro: 26: 5: 15. 1: Matt: 2: 45: 47: 48. Psa: 18: 40. Psa: 33: 16: to 19. Jer: 51: 20: to 24.

Mans valour,  
by y<sup>r</sup>. strength  
of God.

We shall appeare as terrible, unto our enemies, as y<sup>r</sup>.  
Gadite did. whole fared, were as y<sup>r</sup>. fared of Lions. 1: Chro:  
12: 8: 21. 2: Mopt: 13: 9: 15: 17. Nehem: 6: 16: 1. Matt: 6: 34.

They will make this Oracion, saying: as Nehemiah did,  
feare y<sup>e</sup> not man, but god; for he is great, & terrible: fight  
ye now valiantly, & courageously, for your religion: y<sup>r</sup>.  
wivres, children, brethren; house, lands, & substance.  
Nehem: 4: 13: 14. 2: Chro: 32: 6: 7: 8. Psa: 118: 6: 7.

then will they wisely consult, if their numbers should not  
be able to withstand their enemies, or else to save of  
fusion of blood, whether it were not convenient to  
send for conditions of peace, & not runne headlonge, &  
carelessly into a slaughter. Luk: 14: 31: 32. Deu: 20: 10: to 15.

If he give any officer charge to keepe any prisoner, &  
he let y<sup>r</sup>. prision willingly, or fraudulently slip away  
from him, he condemns him to death. 2: Kings: 10: 24.

In the tyme of victory, they give god the glory: & singe  
psalms with thanks giving. 2: Matt: 10: 1: 4: 7.

and when y<sup>r</sup>. Commander shall goe towards their enemies,  
his souldiers shall crye out most courageously: say, lead  
us, & we will follow thee even unto death. 1: Matt: 13: 8: 9.



Tyrannicall, treacherous, & debauched Com-  
manders of an Army; god will fight against.

Numb. 22. 19: 20  
23: 24. *guine*

Joshua. 5. 13: 14

Woe unto such, as buildeth any towne with blood: & establisheth a City by iniquity. Hab. 2. 12. Psa. 127. 1. god himselfe hath promised to fight against them with a strong Arm, in anger, in fury, & in great wrath. Jer. 2. 5. 6. Coll. 3. 6. Isa. 17. 12. 13. gen. 19. 1. to. 11. 13. 24. Off such, do get any conquest: god kills them, it is not for their own sakes, but for a punishment to that lost nation, that have bene great sinners. Deu. 8. 4. 6.

Acts. 12. 21: 22: 23:

Isa. 30. 16: 17

Isa. 31. 1: 8: 9

Cursed be those men y<sup>e</sup> make fleshe their arme of strength, letting their harte depart from god. Jer. 17. 5. stand no confederary with them. Isa. 8. 12. 13. Cursed shall they bee in the city, & in the field. & cursed shall they bee going out, or coming in. Deu. 28. 16. 18. I will make them drunke at their feaste. Jer. 51. 39. They shall shamefully wallowe in their own vomits: & be derided by all. Jer. 48. 26.

They shall lye carelessly snoring in their tents: until y<sup>e</sup> enemies take them aduantage, as Dauid did Saul. 1. Sam. 26. 12. 15. 16. 2. Kings. 19. 35.

Or as Olophernes; in the height of his drunkennes, & for lust sake, was surprised by Judith; by which hee not on- ly lost his heade, but also all his army. Judith. 13. 1. to. 8. Or as Benadab with his 32. Kings confederate; who did drunke themselves drunke in the Pavilion, & gaue aduantage to Shab, & his forces to surprise them. 1. Kings. 20. 14. to. 20.

God will delude their imaginations, by their own mis- takes; as the Moabite went by the Summe shynning in y<sup>e</sup> water, which caused them greedily to bolde by the redd- nes, y<sup>e</sup> it had bene the blood of the Israelite that had slayn each other: then cryed they out miseriously - Moab, to the spoyle. 2. Kings. 3. 22. 23. 24.

These kind of men, haue no feare of god before y<sup>e</sup> eyes. Rom. 3. 18. gen. 20. 11. Psa. 10. 4. Zeph. 1. 12. Iero. 4. 16. They are perfidious, as Achimus, who promised to doe the Assyrians no harme, yet slew 60. of them most trea- cherously in one day. 1. Matt. 7. 15. 16. or, 1. Matt. 7. 27. to. 29. or, 1. Matt. 12. 41. to. 48. or, 1. Matt. 16. 15. 16. Ezek. 17. 17. 18.

These men are as bloody myrder as Cam. gen. 4. 8. as cruel as Nimrod gen. 10. 9. As blasphemous as Rabshakeh 2. K. 18. 30. as riotous as Balthazar. Dan. 5. 1. as traitorous as Judas. Math. 26. 48. Then, trust in y<sup>e</sup> swiftnes of y<sup>e</sup> horse, who shall detean them. Isa. 30. 15. 16. saying. Amos. 6. 12. 13.



85.

Religious, loving, & provident husbands  
over their <sup>children</sup> wives; god will surely prosper.

These husbands love their wives truly: Ephes. 5: 25.

They honour them, as the weaker vessel. 1. Pet. 3: 7.

They leave all friends, & parents, & only cleave on  
to their wives. Gen. 2: 24. Deu. 24: 5.

They live lovingly, & cheerfully with them all the  
days of their lives. Eccl. 9: 9.

These will love their wives as dearly, & preserve  
them as carefully, as their own flesh. Ephes. 5: 28.

They render due benevolence to them: neither defraud-  
ing, or assenting them from their wives but with  
their consent. 1. Cor. 7: 3.

Having found a wife (though she be not after  
his own heart) yet will he never forsake her:  
Eccl. 7: 26.

These rejoice together as the pleasant Gynde, &  
Roe, & he is ravished with her love. Pro. 5: 18: 19.

These are careful to provide, that their be nothing  
wanting w<sup>th</sup> may be fit for a wife, & family.  
1. Tim. 5: 8.

These men are assured: that where the fear of god  
is planted; there shall never be want. Psa. 34: 9: 10.

These love, coveteth all things. Pro. 10: 12.

They submit, & mistrust their children (being young)

with all manner of godliness, & prudent behaviour  
both to god, and man, Eccl. 7: 23: 24: 25. Eccl. 30:  
9: 10: 14. Eccl. 42: 9: 10: 11. Deu. 6: 7. Deu. 32: 46: 47.

Psa. 78: 5. Pro. 13: 24. Pro. 22: 6. Pro. 23: 13: 14. ~  
Ephes. 6: 4. Col. 3: 21.

They marry their children seasonably. Eccl. 42: 9: 10.  
Eccl. 7: 25. not provoking them to wrath. Ephes. 6: 4.

They thriftily, & honestly provide portions to give  
in marriage with them. 2. Cor. 12: 14.

They observe the rules of God; in daily praying to for-  
give the crimes of their children's youth. Job. 1: 5.

They observe the rules of Isaac, & Jacob. in giving  
blessings unto their children. Gen. 27: 4. Gen. 49: 28.

Beside all this care, they rule their family & servant  
religiously, & soberly. 1. Tim. 3: 4. Gen. 18: 19.

their careful  
providence for  
their children



# Marry your Children seasonably; w<sup>th</sup> a generall consent both of chylde, & parents.

mariages; by a generall consent  
Raguell tooke his daughter Sara, by the hand, & deliuered her unto Tobias, with his, & his daughters willinge consent, for a wife: & sealed covenant for her dowry.

Let them marry to whom they please  
Tobit. 7: 7:8:10:12:13:14: w<sup>th</sup> the consent of Edna his wife  
the Mother & brother of Rebekah said, since it proceedeth from the Lord, wee cannot say to it good, or badde:  
Numb. 36: 3:6: but, if the damsell please, wee are contented. / gen. 24: 50:51:57:58:59:  
provided y<sup>t</sup> it be any man thinketh that hee behaueth himselfe purromely in y<sup>e</sup> Lord, & against y<sup>e</sup> faith of Israhel  
a need require let them marry. 1: Cor. 7: 36:  
Deu. 7: 3: to 10:

If a father heare his daughter make any vnlawefull bowe in his house: it shalbe at his thoyght whether hee will suffer his chylde to performe it, yea, or naye: & the same power hath a husband, ouer his wife.  
Numb. 30: 3: to 8: / Eccl. 7: 24:25: / Eccl. 42: 9:10:11:

Forst mariages  
If a man intire a maide (y<sup>e</sup> is not betrothed) & lye with her: hee shall endowe her for his wife: & if her father utterly refuse to giue his consent, hee shall then paye vnto the husband a virgins dowry. / Exo. 22: 16:17:

But, if a man finde a damsell y<sup>e</sup> is a virgin: & hee laye hold vpon her, & lye with her ( & they bee founde ) then shall hee giue vnto the damsell's father: 50: shillings of silver for the indignity; & shee shalbe his wife. Because hee had humbled her. but, if this damsell had bene betrothed to any before, & this man meete with her, and forced her to ryde out against her consent; then shall y<sup>e</sup> man onely suffer death. / Deu. 22: 25: to 30:

But, if a damsell (betrothed vnto an husband) shalbe found lying with any other willingly: then (if they bee taken) they shalbe both stoned to death. / Deu. 22: 23:24:

tokens, of a  
virgine.

If a man marry a maide, & hee bee basely dysposed to disgrace her chastity; then shall the parents of y<sup>e</sup> virgin (by the daughters meanes) present the tokens of her virginity, & present those clothes (as a testimony) before the Elders of the City: then shall they, not onely chastise the husband; but amende him to his father in Lawe 100: shillings of silver, for the infamy done vnto him & his; & shall continue her for his wife till death. / Deu. 22: 13: to 19:  
but, if shee bee founde purchased, & faulty, then shall shee bee stoned to death before her fathers dore. / Deu. 22: 20:21:



Unnaturall, & lewde husbands towards  
ther wives, & chyldren; god will punishe.

Theris, wilbe iualous of ther wives without any  
just cause ginen: teaching them euilly, by their  
owne wicked examples. *Eccles*: 9: 1: *pro*: 6: 34: 35:  
1: *Cor*: 7: 5: 13

they will abuse ther wives. *Coll*: 3: 19:

they will glory, to rebraide ther wives with rayli-  
ng speech publicly. *Eccles*: 41: 22: *pro*: 17: 1:

Theris men; wilbe continually; & lustfully gazing  
one euery mans wife. *Eccles*: 41: 21: 22: *Eccles*: 42: 12:

Theye more; they wilbe busy, with ther maide ser-  
uante: <sup>or an harlot</sup> theye think it no abuse to a wife, but as an  
art that may be done at pleasure. *pro*: 5: 20:

*Mal*: 2: 14: 15: *Jer*: 6: 15: *Ephes*: 4: 19:

Theris are: dayly companions, for gluttonous wine bibbe  
with will bringe them to poverty, & raggs. *pro*: 13: 20: 21

Theris delight more to followe ther pleasures; then to  
attend goodnes, or ther callings. *pro*: 21: 17: 1: *Cor*: 10: 7:

Theris people, ouly sitt downe to eate, & drinke abund-  
antly, & then rise vp to game most profusly.

1: *Cor*: 10: 7: *Isa*: 5: 11: *pro*: 23: 29: 30:

The end of theris conditioned men, wilbe destruction:  
ther god is ther belly: therefore, ther glory shalbe ther  
shame. *Phil*: 3: 19:

Such improuident husbands, that let ther familie  
want: woe to bee attempted worse then Infidels

1: *Tim*: 5: 8: *pro*: 6: 6: 7: 8: *pro*: 12: 11:

Theris; by ouer much carelesnes; & giuing to much  
liberty, & freedom (without education) to ther chil-  
dren: makes them growe impudent, & shameles.  
*Eccles*: 26: 10: 11: 12:

the neglect, y:  
the grie to y:  
childrens.

III

May; they dare reuyle, curse, & smyle ther pa-  
rente. *Exo*: 21: 15: 17: *pro*: 19: 26: *Eccles*: 3: 16:

Men that vnderstand not: are like blasse. *psa*: 49: 20

When a man comitteth a theft, & bee taken, hee loseth  
but his goods: but in comitting adultery, hee loseth  
his soule. *pro*: 6: 30: 31: 32:

Goe (O sluggard) & borrowe of thi pise wife to provide  
in harvest, to keepe them a liue in winter. *pro*: 6: 8:



Fouringe vertuous, & provident wines;  
are an honour; & crowne, to y<sup>e</sup> husbands.

A prudent wife, is the gift of god. Pro: 19: 14.

A vertuous woman, is a Crowne to her husband. Pro: 12: 4.

A gracious woman, obtaineth honour. Pro: 11: 16.

A good wife, is a godly portion: her grace, & discretion -

delighteth her husband: she is silent: well instructed:

shamefaced: faithfull: & her beauty in the ordering

of her house, shyneth like the Sun in his glory.

Ecc: 26: 3: to: 17.

The price of a vertuous woman, is farre above rubies:

the heart of her husband doth safely trust in her: she

worketh thriftely to maintain her charge, & is care-

full that there bee no spoyle in her family. Pro: 31:

10: to: 28.

There is godly wine, are discreet: keene at home: chast:

temperate: charitable: & obedient Tit: 2: 3: 4: 5:

1: Pet: 3: 1: 2: 5:

They acknowledge, y<sup>t</sup> the husband hath (only) power

over their bodies. 1: Cor: 7: 4: Jam: 1: 27:

They reuerence their husbands as Sara did Abraham: (1: Pet: 3: 6.)

Eph: 5: 33 - & as busied in housewifery as Martha: Luk: 10: 40

They apparell & dress themselves modestly, and

decently. 1: Tim: 2: 9.

They abstaine from all appearance of euill; either

to be given by them towards <sup>god</sup> their husbands, or neigh-

bours. 1: Th: 5: 22: Eph: 5: 24: 2: Cor: 4: 2:

They say amongst themselves, lett vs walke honestly

Rom: 13: 13: & provide things honestly in the sight of

all men. Rom: 12: 17: Heb: 13: 18.

And lett vs not bee ashamed before all the world to doe, or say,

any thing that is true: honest: iust: pure: lowly: or

worthy a good report. Phill: 4: 8.

An undefiled bed, is honorable. Heb: 13: 4: Pro: 5: 19.

The paths of the iust women; are as the shyning

light, that shyneth more, & more untill it bee perfect

day. Pro: 4: 18: their memories are blessed. Pro: 10: 7:

They are not carried away with enuy against doctrine.

Eph: 4: 14: but their hearts are established with grace:

Heb: 13: 9: Heb: 6: 19:

They accompany themselves (only) w<sup>th</sup> such as feare god. Ps: 119: 3:

god's Blessings on  
such women.

Gen: 49: 25:

Psa: 127: 3: 4: 5:

1: Tim: 2: 15:

Psa: 128: 3: 6:

Pro: 17: 6:

1: Tim: 3: 4:

Psa: 113: 9:



Surely; dishonest; & expensive wives;  
are a daily disgrace & torment to y<sup>e</sup> husbands

A shamed woman, shall be accounted of as a dogg.

Eccl. 26. 1. 25. 2. 18. 9. 39. gen. 39. 12.

god gives a man such a wife, as an earthly plague  
for his sinne, & wickednes. Eccl. 26. 23.

god's curses on  
such women.

He that is married to a drunken; idle; and  
an impudent woman, had byn better have byn  
tyed unto a Scorpion. Eccl. 26. 6. 7. 8.

Psa. 17. 14. for  
distraction. Prov.

Job. 27. 14.

Deu. 23. 2.

Hos. 9. 14. 16. 17

Psa. 32. 11.

2. Es. 15. 47.

Deu. 28. 27. 28.

Psa. 3. 17. 24.

Lam. 4. 5. 7. 8.

A lowde; false hearted; crying woman, & a scowld.  
shall be sought out to drive away an enemy.

Eccl. 26. 27. / Pro. 11. 9. / Eccl. 7. 26. / Pro. 21. 9.

The contentions of such a wife: is a continuall  
drowning. Pro. 19. 13. / Pro. 17. 1. / Pro. 15. 1.

It is better to dwell in the wilderness amongst the  
beasts, then with such an angry, & contentious  
wife. Pro. 21. 9. 19. / Pro. 26. 21. / Pro. 17. 12.

A foolish woman, is clamorous. she knoweth  
no good. Pro. 9. 13. / Pro. 10. 23. / Pro. 26. 3. / Pro. 19. 29.

As a Jewell in a Swines snout: so is a faire wo-  
man without discretion. Pro. 11. 22. / Pro. 17. 7.

She is like a badde cardeloss; looking for nothing; but  
what may please her paltate. & sitt out her pride.  
Amos. 6. 4. 5. 6. / Psa. 3. 16. / Eccl. 26. 9. 10. 13.

And when they have a mynde unto their luste: then  
walke they abroad, & secretly make by their im-  
pudent matches, either for pleasure, or profit  
as did the Harlott. Pro. 7. 9. 10. 22. 2. Pet. 2. 14.

Ezek. 23. 40. / Nahum. 3. 4. 5. 6. / Eccl. 23. 23. 25. 26.

And for their variety in Apparell; it is so strange, &  
chargeable, that god himselfe threatens a punishment  
to such Anticks. by Zephany. 1. 8. / Deu. 28. 27. 28. / Psa. 3. 24. / Lam. 4. 5. 7. 8.

There are lowde, & Stuborne: not rarening to remayne  
in their owne houses, but are ever gadding. Pro. 7. 11.

They delight in expensive banquettings; revellings, & the  
variety of musickall instrumente. Eccl. 18. 33. / Psa. 5. 12.

Rom. 13. 13. 14.

Woe unto y<sup>e</sup> that live at ease in plenty. Psa. 32. 11.

y<sup>e</sup> are not contented to be simply given y<sup>e</sup> sould: but  
yea delight to decke y<sup>e</sup> daughters as instrumente to pro-  
voke lusts. Hos. 2. 5. / 2. Esdra. 15. 47. / 2. Pet. 4. 3. / Lam. 19. 29.



A Bishopp, or a Minister, ought not  
to be married, unto a lewd woman: ~

A Bishopp, or any inferior Minister, ought to be  
chaste, and the husband of one wife. 1. Tim. 3: 2.

Titus: 1: 6.

The priest shall not marry a whore, or a divorced  
woman. Levit. 21: 7.

Zacharias the priest; he married the daughter of  
Aron, whose name was Elizabeth. Luk. 1: 5.

Marriage, (lawfull), is honorable in all conditions.  
Heb. 13: 4.

It is better to marry; then lustfully, to burne in fyre.  
1. Cor. 7: 9: 28.

And, although Moses gave way to a bill of divorcement  
(in regard of the hardness of mens hearts) yet X<sup>t</sup>. saith,  
what god hath ioyned together, let no man seek to di-  
vide, or separate; except it be for the act of fornication.  
Math. 19: 5: to: 9. / Deu: 24: 1: 2:

When a man hath married a wife; he shall not goe  
out to warre: neither shall he be charged with any bu-  
sines, in all the first whole year; but, shall be free, and  
there be to his wife at home. Deu: 24: 5.

Nowe, since the Clergie are not Comanded by god  
Lawe, either to abowe the estate of a single life,  
or, to abstaine from Marriage. Therefore, it is as  
lawfull for them, as for all other christian men, to  
marry at their owne Discretion. Article: 32.



91.

Dutifull, & obedient chyldren towards  
their parents; are a great comfort. *in.*

Ther; are obedient unto the Comaunde of the aged fa-  
ther; & dyssyeth not the precepte of his aged mother.  
but performe their Duties, lowdly, reverently, and  
confeionally, without murmuring, or dyssputing.  
Pro: 23: 23. / Coll: 3: 20. / Phill: 2: 14.

Ther; are humbly thankfull to their parents for their  
education: not forgettyn what formente the mother  
indured for them in chylde-bearing: & the fathers  
expences, & care to bring them up to manhood. /  
Eccl: 7: 27: 28.

Ther; doe not repine, but rejoyce to be helpfull unto  
their parents in tyme of need: as Joseph was to his  
father, brethren, & all their families. gen: 47: 12.

And in such as have but small maintenance, god  
attent of the willynesse of the quist; or helpe; as much,  
& more, then from the riche: as hee did by the cha-  
rity of the widdowe in givyn her myte. *Mar: 12: 43*

Such Dutifull Chyldren as Ther; (who will not dare  
to anger their aged parents; but are willyn to re-  
lieve their necessity:) shall never want: god will  
alwaies provide for them. Eccl: 3: 12: 13: 14: 15.  
Psa: 2: 48. / Psa: 144: 13: 15. / Psa: 65: 13. / Isa: 45: 3.  
For: 29: 5: 6. / Math: 6: 8: 25: 31.

The glory of yonge men, is in their strength, & honesty:  
but the glory of old men, is the graye head with  
righteousnes. / Pro: 20: 29. / Pro: 16: 31. / Pro: 17: 6.

Ther; Dutifull Chyldren confesse, that to harken to y.  
parents commaunds, & to be obedient thereto; is better then  
a sacrifice: & to be undutifull or rebellious; is as  
the synne of witchcraft: 1: Sam: 15: 22: 23.



Unreuerent & disobedient chyl dren,  
are a dayly greefe to their parents. or.

A foolish sonne; is the calamity of his father. pro:  
19: 13. / pro: 17: 25. / pro: 18: 6. 7.

Cursed be they that sett slightly by their father, and  
mother. / Deu: 27: 16.

These cursed children dare, not only reuyle, but also  
curse, & curse, & smyte their parents. / Exo: 21: 15. 17.

Whosoever curseth his father, or mother: his Lampe  
shall be put out in utter darkenes. / pro: 20: 20.

Whosoever rebelleth his father, or mother, & saith it  
is no transgression, is the companion of a destroyer.  
/ pro: 28: 24.

Whosoever wasteth his father: & chaseth away his mo=  
ther, is the sonne of perdition. / pro: 19: 26.

The eye that mocketh either at father, or mother:  
shall be purged out by paines. / pro: 30: 17. / pro: 6: 13. 14.

These children; behaue themselves proudly against  
the ancient, & abash the honorable. / Isa: 3: 5.

Hee that forsaketh his father, is a blasphemer: and  
he that angereth his mother; is anuised of God.

Eccl: 3: 16.

Hee winketh with <sup>his</sup> eyes: hee speaketh with his feet: &  
hee tearheth with his fingers: frowardnes is in his  
heart; hee denieth miserie; & soweth discord, con=  
fessionally. / pro: 6: 13. 14.

Yea, will bring my graye haire downe to y<sup>e</sup> grave  
in sorrowe. / gen: 42: 38. / Hos: 7: 9.

My sonne had not a beggar life; for, better it is  
to dye then to begg. / Eccl: 40: 28.



An abusive, wrathfull, & inconsiderate m<sup>r</sup>  
is a great discomfort, to a faithfull servant.

Mastere: give unto your servants that w<sup>ch</sup> is just,  
& equall for them. Col: 4: 1.

Masters; forbear violent threatenings to y<sup>r</sup> servants  
Ephes: 6: 9. Eccl: 7: 21.

Thou shalt not oppress an hyred servant y<sup>e</sup> is needy,  
& poore: but shalt give him his hyre, before the sun  
goe downe. Deu: 24: 14. 15. / Lev: 19: 13.

I will (saith the Lord) be a swift witness in iudgm<sup>t</sup>  
against any that detain the due wages of any  
hyerlinge. Mall: 3: 5.

When they detain the laborer hyre by violence, &  
fraude, to make themselves wanton: god will re-  
venge their cryes, when they send them up unto him.  
Gam: 5: 1. to 6. / Deu: 24: 15.

And that m<sup>r</sup>, who carelesly neglecteth, & provideth  
not foode, or paye for his laborious servants, hee is  
worse then an Infidell: 1. Tim: 5: 8. 18. / Luk: 10: 7.

What mean ye (saith god) to grieve the faces of the  
poore. / Isa: 3: 15.

Let thy soule love a good servant, & defraude him not  
of convenient liberty. Eccl: 7: 21.

Woe unto such, that blot their neighboures servants w<sup>th</sup>  
out wages: & grieve them not forward for y<sup>r</sup> works.  
Gen: 22: 13.

Such m<sup>r</sup>, will say to their painefull servants, as  
Pharaohs task m<sup>r</sup> said to the Israelite: Ye are  
idle; ye are idle servants. / Exo: 5: 17. 18.



A lowly, carefull, & considerate M<sup>r</sup>.  
makes many affectionate, & thrifty servant.

The discretion of a wise Master: passeth over many  
slight occasions: & hee deferreth his anger. Pro. 19. 11.

Pro. 30: 32. Pro. 12: 16.

They love, & cherish a good servant, & deprive him not  
of any thinge convenient. Eccl. 7: 21.

That M<sup>r</sup>. w<sup>ch</sup> bringeth by a servant delicately from a  
childe; may at last have him become his home. Pro. 29: 21.

Such M<sup>r</sup>. rule their familie temperately. 1 Tim. 3: 4.

Hee will command his household after him: & they  
shall keepe the way of the Lord, & doe iustly. Gen. 18: 19.

What sever such men doe. god makes it prosper unto  
them. Psal. 1: 3.

He is; will not suffer any deceit to be used either in y<sup>e</sup>  
yard, waite, or measure. Lev. 19: 35. Deu. 25: 13: 14: 15.

And the servant binds his intentions willingly to  
obey his conscionable Comande. Rom. 6: 16.



Disobedient, idle, & wastfull Servants:  
are the ruyn of many a good & louinge M<sup>r</sup>.

An euill seruant will not be corrected by words: for,  
though hee be p<sup>r</sup>ouder stande, yet being ostentat<sup>e</sup>, hee will  
not make an answer. / Pro: 29:19.

Ther is, bad stronge seruante will pursue their owne wayes,  
& dispoise gouernment. / 2. Pet. 2:10.

Ther is, eye seruante, & full of hypocrisy. / Ephes: 6: 6.

Ther is, haue not single harte: neither stand they in  
feare of their M<sup>r</sup>s displeasure. / Ephes: 6: 5.

Ther is, are to bee reputed worse then the busynesse  
full seruant in the parable: for, hee brought his  
fallent to his M<sup>r</sup>: againe: but theris, wast both their  
ownt, & their M<sup>r</sup>s. Math: 25: 25: to: 30.

Ther is, neglect their M<sup>r</sup>s seruice: & wast his goods, in  
riotting, chambering, & drunkennes. Math: 24: 48: 49.

Ther is, to supply their leude expences, by cheat-  
ing: taking vp on their M<sup>r</sup>s Credite: as Gehazi did  
2. Kings: 5: 22. or else by perloynning. / Titus: 2: 10.

Ther is, feed upon the bread of idleness, sweetly. / Pro: 20: 17.  
Job: 9: 5. / Pro: 26: 19. / Isa: 47: 19.

But, the end of theris men shalbe, destruction, & shame.  
Psall: 3: 19. / Math: 24: 50: 51.

For, God promisseth to punishe such seruante, that  
fill their M<sup>r</sup>s houses with detrit. / Zeph: 1: 9.

Thos seruante (also) that are slothfull, & idle, are  
brethren to those who are great wasters. / Pro: 18: 9.

S. Paul, fore warneth such, sayeing; bee ye not  
slothfull in your imployment. / Rom: 12: 11.

Bee not giuen ouer much to sleepe, it will bringe  
those that delight therein to poverty. / Pro: 20: 13.



Faithfull, conscionable & dutifull Servants:  
inriched many careles & unthriftly M<sup>rs</sup>.

Theris: are willing to spend their time chearefully, in  
their callings. 1. Cor. 7. 24.

Theris servante will love, & ho: their M<sup>r</sup>: truly: because  
they doe confide in their honest servite. 1. Tim. 6. 1. 2.

Ther eyes, are allwaies upon their M<sup>r</sup>: in ployment.  
Psa: 123. 2. gen: 39. 23.

Ther M<sup>r</sup>: no sooner Comands him to doe any thinge,  
but hee goeth about it speedely, & chearefully. Math: 8. 9.

Theris: neither wronge, nor attake any fallshy, to  
gaine any advantage: but live contented with y<sup>r</sup>:  
wagee. Luk: 3. 14. 3. John: 2.

If their M<sup>r</sup>: bee angry, & chide, deservingly, or undeserv-  
ingly: yet will they endure it patiently, & never  
answer againe rudely. Titus: 2. 9. 1. Pet. 2. 18.

Such a wise servante: shall have rule over his M<sup>r</sup>:  
shamedes Domine: & often times a great part of his  
M<sup>r</sup>: inheritance. Pro: 17. 2. Pro: 11. 19.

Such servante as theris: though they are bound to y<sup>r</sup>:  
M<sup>r</sup>: yet are they gods freemen. 1. Cor: 7. 22. Math:  
24. 45. 46. 47. Math: 25. 21. Psa: 125. 1.

Most servante will proclaime their owne goodnes:  
but many such servante are not to bee founde.

Pro: 20. 9.

Such true labouring servante, sleepe sweetly: when  
their M<sup>r</sup>: cannot take rest. Eccl: 5. 12.

For all their labour passe away, with a pure hart, &  
a good Conscience. 1. Tim: 1. 5. 19.

Theris provident servante, contrive to advantage their  
M<sup>r</sup>: by the benefit of his commoditie, as Joseph did unto  
Pharoh by ingrossing corne: untill the M<sup>r</sup>: be forced to  
saye within hym selfe, what servante is ther to be founde,  
like unto this. gen: 41. 33. 37. 38. 39. 40.

Yea, M<sup>r</sup>: upon p<sup>r</sup>asse: are as willing to keepe such ser-  
vante, as Laban would Jacob: giving them what wage  
they will demande: because they see god gives a blessing  
to those Labours they take in hande. gen: 30. 26. to 30.  
gen: 39. 23.



Symmes of ignorance; blinde error;  
 & Unbeliefings doubtfullnes. &c.

see pag: 107: / 69: 131  
 189:

The Church of Rome is upheld by two wicked &  
 errors; The one, is the bloody Lawe of inquisition  
 used in Spanie; by w<sup>ch</sup> the people are terrified  
 from questioning any point of Doctrines errone-  
 ously maintained in that Church.

The other, is their Doctrines of implicit faith, w<sup>ch</sup>  
 (in sundry parts of Religion) is to blind, as the  
 Church believeth, & by taking them from the  
 scriptures, that they should not see out by that  
 pure light, the false doctrine of that Church.



# Gods rewarde; vpon theis symes, of Drunkennes; gluttony; & murder.

what partnt may  
doe, against a lewd  
sonne. Deu. 21.  
18. 19. 20. 21.

Not vnto such, as arise early in the morning & get drunk  
vntill night to inflame themselves. Isa. 21. 22. 23.  
Not vnto such, who make their friends drunk to gaze  
on their nakednes. Heb. 2. 15.

In the light of drunkennes, that commit murder, or some  
murther, that when they are sober, they do not remember  
the cause wherefore. 1. Efd. 21. 22. Luk. 21. 34.

Such Drunkards shall be broken downe, as y. Lord bould  
the Drunkards of Ephraim. Isa. 28. 3.

Be not a companion for wine bibbers, nor riotous eaters,  
for both of them shall come to poverty & raggs. Pro. 23.  
20. 21. 1. Cor. 10. 7. Pro. 24. 17.

Be not made a begger by banqueting vpon borrowing,  
when thou hast not wherewithall to paye. Eccl. 18. 33.

The ends of such, are destruction, they god is their belly.  
& their glory will be their shame. Phill. 3. 19.

Therefore, leaue to walke soberly, & honestly; not in  
rioting, & drunkennes, neither in strife, & enuy;  
Rom. 13. 13.

y. rewarde of  
a Murderer.

Not satisfaction shall be taken for the life of a murderer,  
who is guilty of death, but death. Num. 35. 31.

Such bloody minded men shall not liue out halfe their  
dayes. Psa. 55. 23.

He that doth violence to the blood, & life of any person,  
shall fly vnto the pitt. let no man stay him. Pro. 28. 17.

There is tall out to each other saying, Come, lett vs laye  
waite to shed the blood of the innocent, & gett his  
substance. Pro. 1. 11. 13. Psa. 10. 3. Jam. 3. 16.

Caine; shewed them example, who like a reprobat,  
mallyiciously slewe his owne brother. Gen. 4. 6. 8.

They are instructed in this trade, by their father the  
Diuell, who was a Murderer from y. beginning.  
John. 8. 44.

The inducement by which hee teareth them to delight in  
this syme, is thos, which hee would haue tempted x. w.  
when hee shewed him the pambles of y. world, & said  
all this things will I giue thee, if thou wilt serue mee.  
Math. 4. 5. 8. 9.

The end of this seruice (without repentance) is eternall  
damnation. Deu. 29. 20. Mathe. 13. 42. Isa. 30. 33.



Gods rewardes; vpon their symmes of  
proude; mallice; & enuy. &c. &c.

proude, goeth before destruction, & an haughty spirit  
before a fall. / Pro: 16: 18.

O howe haughty are the eyes of this generation? / Pro: 30:  
13. / Isa: 10: 33. 34.

proude, compasseth them about, as a chayne. / Ps: 73: 6.

A proud look, & a lying tongue, god abhorreth. / Eccl: 10: 12.

Pro: 6: 17. / Eccl: 27: 15.

This was the iniquity, for w<sup>th</sup> god destroyed Sodome:  
proude; fullnes of bread: & abundance of idleness.

Ezek: 16: 49: 50.

The haughty looks of the proud; I will humble. / Isa: 2:  
11. / Isa: 10: 33. / Isa: 13: 11.

The feruor of their proud hearts shall decrease. / y:  
for, though they exalt themselves to y<sup>e</sup> Heauens, I  
will bringe them downe saith y<sup>e</sup> Lord. / Jer: 49: 16.

As I did proud Nebuchadnesser to feed on grass w<sup>th</sup> cattell,  
or as the prodigall sonne, on huske w<sup>th</sup> swyne; but  
till they confesse their synne, & humble themselves.

Dan: 4: 30: 37. / Luk: 15: 13: 16: 18.

Woe vnto such as worke iniquity on their beds,  
& pervert it being in their power. / Micha: 2: 1.

Such as this; imagine mischief all the day longe.

Pro: 39: 12. / Eph: 4: 26: 31.

This; wrest the words of the innocent to an ill sense.

Ps: 56: 5: 6. / as y<sup>e</sup> Jew did of our Saviour. / Luk: 11: 54.

They dare be impudent, & iustly a false accusation,  
& saye falsely, our eyes & eares haue seene, & heard  
this affirmation. / Ps: 35: 21. / Jer: 18: 18. / Jer: 20: 10.

You may knowe such, by their wicked looks, & frowne-  
full eye. / Eccl: 14: 8.

They are full of enuy, mischief, & discord. / Pro: 6: 14.

Pro: 17: 20. / Pro: 15: 17.

Come say they, lett vs destroye them, because they ex-  
traite, & oppose our waye, & despise our traditions.

Wis: 2: 12. / gall: 5: 20: 21.

One such reprobate as this; god will rayne fire, and  
burne stone. / gen: 19: 24: 25. / utterly deprime them from  
his presence. / 2. the: 1: 8: 9. & cast them into bitter darkness.

Matth: 8: 12. / Isa: 65: 14.

Mallice, and  
enuy, rewarded



Gods reward against Hypocritical lying &  
perjurous swearing & blasphemous cursing.

Hee y<sup>e</sup> worketh deceit by lyes, shall never farre in my  
sight saith the Lord. / Psa. 101:7. / as did Annanias, and  
Sapphira. / Acte: 5: 1. to 6. / Jam: 4: 8.

The mouth of an Hypocrite destroyeth his neighbour.  
Pro: 11: 9. / Luk: 12: 1. / Job: 15: 24.

This; will outwardly seeme to serve god, but it is not  
with a perfect heart. / 2. Chro: 25: 2. / Math: 23: 28. / Hof: 10: 2.

When hee speaketh fairest, beleeue him not, for hee hath  
7. abominations in his heart. / Pro: 26: 25. 26.

Hee extollethe a rich man to the Clouds; be hee neuer so  
foolish; but, if a learned poor man cometh in his way:  
hee asketh; what followe is this? / Eccl: 13: 23.

y<sup>e</sup> Hypocrite hope shall hee will seeme to admire his fortune before his face: &  
surely perishe. / Job: 6: hynde his backe, stoppeth, slander, & abuse him. / Eccl: 27:  
23. / Psa: 62: 4.

They haue made lyes their refuge: & hydd themselves, un-  
der falshood: / Isa: 28: 15. / Eccl: 12: 8. / Iudg: 16.

The heart of man, is deere full about all things, & most  
desperately wicked. who knoweth it. / For: 17: 9.

The tongue of man; defileth the whole body: & setteth our  
fier y<sup>e</sup> Course of Nature, the venom proceeds from Hell.

cursing, and  
falsse swearing

Jam: 3: 6. / About all things brethren sweare not. / Jam: 5: 12. / Math: 5: 37.

Because of swearing, the Land mourneth. / Jer: 23: 10.

A man y<sup>e</sup> doeth much swearing shall be filled w<sup>th</sup> ini-  
quities: & the plague shall neuer depart from him.  
Eccl: 23: 11.

The talk of him that sweareth much, maketh y<sup>e</sup> haire  
of the heare stand on end. / Eccl: 27: 14.

Their mouthes, are full of cursing, & bitterness. Rom: 3: 14.  
Psa: 10: 7.

The name of god is dayly blasphemed. / Rom: 2: 24.  
Jam: 2: 7. / Isa: 52: 5.

They take gods name in vaine; & sweare falsly. / Leu: 19: 12.  
Hof: 10: 4. / Psa: 35: 11. / Jer: 7: 9: 14: 15: 16.

Wherefore; god will cast all such out of his sight: & will not  
heare the prayer of any, that shall be made for them.

For: 7: 8: 9: 15: 16. but, will consume them. / Exo: 32: 10.



Gods rewards; against extortion, usury;  
wretched countenances; & base coynage.

Christ admonisheth every one to beware of countenance.  
Luk. 12: 15. Luk. 16: 13. Math. 6: 19: 20: 21. Ezk. 33: 31.

Christ commands the usurer, to exalt not more, then  
what is appointed them. Luk. 3: 13.

Nehemiah speak to the usurer saying, I praye let  
us leave of this usury. Neh. 5: 10.

Paul held the society of usurers odious. 1: Cor. 5: 9: 10.

For, it is said; hee y<sup>e</sup> putteth not out his money to usury,  
shall dwell with god. Psal. 15: 5. Pro. 16: 8.

Zacharias, was converted from taking usury: & made  
restitution (for any wrongfull exactions) foure foules.  
Luk. 19: 8.

Hee, that hath wrongfully gained, or detained any  
thing: must (before attornment can be made) make  
full restitution, & a fifth part more, in satisfaction.  
Leu. 6: 5: 7. Numb. 5: 8. Ezk. 33: 15. Pro. 21: 27.

But woe unto such; as count an euill countenance.

Itabur. 2: 9. Pro. 13: 11. Ezk. 22: 13. Psal. 10: 3: 6. Luk. 12: 34.

You haue gained by extortion, & Coynage. Ezk. 22:

12: Pro. 15: 27. Pro. 29: 26. Jer. 22: 17. Micha. 2: 1: 2: 3.

This is mycke-wormes; speake requiems unto them.

In sickness, this

Hee, that hath abundant, yet build thy

barne's greater, & gett more, let thy hart be merry

for thou shalt neuer want. thou fool, this might

shall all be taken from thee, & given to such as shall

haue pittie vpon the poore. Luk. 12: 15: 16: 22:

Eckl. 14: 9: 10: 17. Job. 9: 23. Jer. 49: 4. Isa. 24: 2: 3.

When there's blood suckt haue byn taken in their fraud,

they haue made answer, I was but in it. Pro. 26: 19.

Woe unto y<sup>e</sup> that haue (so) made y<sup>e</sup> solues rich, for

yea haue requied y<sup>e</sup> consolation. Luk. 6: 24. Pro. 20: 21.

Hee that withholdeth the sallow of his corne to grinde

the poore: shall be atturled by them. & hee shall reape

instead of seed, thornes. Pro. 11: 26. Jer. 12: 13.

I will smyte thy winter, & summer howles, & their curious

buildings in w<sup>h</sup> they reioyced, as did Nabuchadnezzar.

When hee speak, is not this great Babel, y<sup>e</sup> I haue built

for the glory of my name. Amos. 3: 15. Dan. 4: 4: 20: 31.

Then shall their loynes be loosed for feare, & their knees

smite on against another. as did Belshazzar. When hee

beheld gods hand writen vpon the wall. Dan. 5: 5: 6.

way to get content  
is to moderate  
our desires. If we  
will be disquieted, let  
it be, for our synes.

if we would but  
compare our wealth  
with others want:  
we need not reioice  
but, be thankfull.

In sickness, this  
would gladly part  
from this costly dyat  
to surcharne the poore  
mans appetite.

Hee y<sup>e</sup> is miserably  
counting riches, and  
honour; is like a man  
in a droop.

Hee. Ren. 3: 17.  
Eckl. 41: 1: 2.



God will punishe the wicked in generall:  
with fier, sworde; plague; & famyne. &c.

I will pleade aganist them with pestilence, & blood: & rayne  
vpon them, & their bands; hayle stone, fier, & brymstom.  
Ezek. 38: 22. / Gen. 19: 24. / Exo. 9: 18. / Psa. 105: 32.

I will giue them such thicke darknes that may be felt: &  
I will turne their waters into blood: & their lands shall  
denoued with frogs; locusts; caterpillers; flies; & lye in  
such abundance y<sup>t</sup> the Kings chambers shall stinke with  
the multitudes of them. Psa. 105: 28: fo. 37. / Exo. 10: 21.

Cursed shall thou bee in thy basket & store: in y<sup>r</sup> citty, &  
in the field: in thy children, lands, & Cattle: in thy go-  
ing out, & coming in: Cursed shall thou bee in thy labour,  
& reputation: plague, feauer, consumption, infamation  
with extraneous burnings; The sworde shall make their  
bodys food for the fowles, & beastes: Thy wife shall be  
flowered before thy face, & all thy houses & goods deuiled,  
& spoiled, & none shall haue pity, either of age, or youth.  
Gen. 28: 16: fo. 45. / Jer. 16: 4. / Jer. 24: 9: 10. / Isa. 12: 16.

I will prouer thy nakednes, & shewe forth thy shame: I  
will take vengeance on y<sup>e</sup> & not meet y<sup>e</sup> as a man. Isa. 47: 3.  
Hee y<sup>e</sup> is a fauer of shall dye by the pestilence: & hee y<sup>e</sup> is nere  
shall dye by the sworde: & hee y<sup>e</sup> is beleeged shall dye by a  
famine. Ezek. 6: 12: 1: Chro. 21: 12: 14: 17. / Matth. 23: 38.

As, In Samaria: an Asses head was sold for .80. pennes of silver,  
& the .4. part of a Kab of Dung for .5. pennes: then the women  
boyled their Children & did eat them. 2. Kings. 6: 25: 29.  
Ezek. 5: 10. / Lam. 2: 12: 20. / Lam. 4: 4: 5: 6: 7: 8: 9: 10. / Lam. 2: 21.

As I brought in the King of the Caldée, so will I bring in other  
tyrant Kings to be reuenged of the synners of the wicked; &  
they shall slay all forte men, maide, children, not spar-  
ing decayed age, or blinde. 2. Chro. 26: 17. / Psa. 79: 1: 2: 3.

They shall haue great misfortunes in their Citty, & Countrey,  
& the enemies shall be like madmen, sparing none, but  
spoyleing, & destroyeing all. 2. Esdra. 16: 70: 71. / Amos. 7: 17.  
Thus will I doe vnto thee O Israel: Therefore prepare  
to meet thy god. Amos. 4: 12. / Lcu. 26: 29: 30: 31: 32: 33.

I will campe against thee round about. I will lay  
siege, raise Mounts, & forte, & so bring thee downe with  
famine that thy boyes (w<sup>h</sup> weakened) shall seeme to  
whisper as if it came out of the earth. Isa. 29: 3: 4.  
On host shall distractedly runne to meet another to bring  
sad tidings to the King that the Citty is taken, and  
all the men of warre put to flight. Jer. 51: 31: 32.



God will laye a great punishment  
 vpon ther soules: the famyne of his wordes.

I will make the tongues of the prophets dumb, & they  
 shall not reprove synne. / Ezek: 3: 26.

I will send a famyne of my word, in so much y<sup>t</sup> they  
 shall wander from east to west, & shall not find comfort.  
 Amos: 8: 11. 12. / John: 7: 34. / Hos: 5: 6. / Pro: 8: 17. / Isa: 55: 6.

The Lawe shall perishe from the priest, & ther shall be  
 no divine Counsell from the Elders. / Ezek: 7: 26.

The people shall be as the priest: ignorant; / Hos: 4: 9. (6. 9.)

The Sabbath shall be forgotten, & no visions shall be. / Lam: 2:

Then men shall lay hold of one Jew for instruction  
 saying, wee heard y<sup>t</sup> god is with thee. / Zach: 8: 23.

Israel, for a longe tyme, hath bene without y<sup>e</sup> true  
 god. / 2: Chro: 15: 3. / Jer: 14: 10.

In those dayes the word of the Lord was very precious  
 1: Sam: 3: 1. / the Sanctuaries were destroyed. / Lev: 26: 31.

Zion spread forth her hands, but there was none to  
 comfort her. / Lam: 1: 17.

Their understandings are all darkened through the  
 ignorance that they have gained. / Eph: 4: 18. / 2: Cor:  
 4: 4. / 2: Cor: 3: 14. 15. / Jer: 2: 32.

Now, if the gospell be hydden, it is onely to such as  
 willfully have lost the mght. / 2: Cor: 4: 3.

Because they despised my word. / Isa: 30: 12.

Saying, proudly not unto vs things of truth y<sup>t</sup>  
 are troublesome: but things smooth & pleasant.

Isa: 39: 10. / Amos: 2: 12. / Isa: 47: 8. / Ezek: 22: 35.

Prophecy not more at Bethel, for, it is the Kings chape-  
 l, & the Kings Court. / Amos: 7: 13. / Micha: 2: 11.

Mocking my Messengers: despising my word: & abuse-  
 ing my propheth. / 2: Chro: 36: 16.

In that day: 7: women shall take hold of one  
 man saying: wee will eat our owne bread  
 & weare our owne Apparell: onely, lett vs be cal-  
 led by thy name to take away our reproach.  
 Isa: 4: 1. / Hos: 9: 12.

My people are gone into captivity: the honorable  
 men are famished, & the multitude dyed  
 with thirst. / Isa: 5: 13.



Saul; killed him  
1: Sam. 1: 6. 9.

Man must praye god a death; but the tyme  
when; or y. manner howe; none knoweth.

man must dye

In Adams generations, all must dye. 1: Cor. 15: 22.  
Dust thou art, & to dust shalt thou returne. gen. 3: 19.  
But his spirit shall goe to god y. made it. Eccl. 12: 7.  
Uriah slaine in y. naked, came out of my mothers wombe, & naked shall  
front of a battail. I returne againe. Job. 1: 21. Psa. 146: 4.  
2: Sam. 11: 15. 17.

Jobs children slaine w<sup>th</sup> cannot be gathered by againe. 2: Sam. 14: 14.  
w<sup>th</sup> y. fall of a house. What man is he y. liveth, & shall not see death. Psa. 89: 48.  
By mynde. Job. 1: 19. Psa. 39: 4. Eccl. 6: 6.

Phineas his wife  
frighted to death in  
chylde bed. 1: Sam.  
4: 19.

On generation passeth away; & another cometh. Eccl. 1: 4.  
It is appointed unto men once to dye. Heb. 9: 27.  
As death entered into the world by synne: so death  
passeth upon all men for synne. Rom. 5: 12.  
All flesh, is as grasse y. withereth. 1: Pet. 1: 24.

Hanged by y. haine  
in a tree as was  
Absolon. 2: Sam.  
18: 9.

Thy months, & dayes are determined. Job. 14: 5.  
Our yeares, & dayes pass away as a fayne fowle. Ps. 90: 9.  
Psa. 102: 11.

Achan, was stoned  
to death, & burnt  
Joshua: 7: 25.

Thou shalt dye, with thy breist full of mylke. & thy boome  
of marrowe; at ease & quiet. Job. 21: 23. 24.  
Thou shalt come to thy grave in a full age. Job. 5: 26. gen. 15: 15.  
Thou shalt dye, in the bitterness of thy soule. Job. 21: 25.  
Thy synne, shall lye downe with y. in y. grave. Job. 20: 11.

the tyme when  
Unknowne ...

Behoulde, now I am oulde, I knowe not y. day of my death,  
that day & howe knoweth no man; no, not the Angells in  
Heaven. gen. 27: 2. Math. 24: 36. 2: Esdra. 4: 52.

It is not for man to knowe the tyme of death; w<sup>th</sup> god hath  
only put in his owne powere. Ar. 1: 7. Ren. 3: 3.  
To god onely, belongs the issue of death. Psa. 67: 20.

nor y. manner  
howe to dye.

Whether by beheading as John. Mar. 6: 28. 2: Sam. 18: 9.  
Or, hanged as Judas, & Achitophel. Math. 27: 5. 2: Sam. 17: 4. 19.  
Or, broke his neck, as did old Eli. 1: Sam. 4: 18. 1: Sam. 17: 53.

Or, stoned to death, as Achan, & Abimelech. Josh. 7: 25. Judg. 9: 23.

Or, slaine with an arrowe, as King Josiah. 2: Chro. 35: 23.  
Or, killed in his bedd sleeping, as was Ishbosheth. 2: Sam. 4: 7.

Or, stabbd on his Courth, as was King Eglon. Judg. 3: 22.

Or, eaten by dogs, as Jezebel was. 2: King. 9: 36.  
Or, eaten by a liue, by wormes, as Herod was. Ar. 12: 23.

Or, deuoured by wyld beast, as y. prophett was. 1: K. 13: 24.

Or, burnt to death, as Iriy was. 1: Kings. 16: 18.  
Or, swallowed in the earth alive, as Corah. Num. 16: 32.



Moane not immoderately, after the  
death of friends; it is vaine folly...

sett thy house  
in order before  
death, & make  
thy will ready.

My Sonne; let tears fall downe ouer the dead: then  
cover his body according vnto custome, & neglect not his  
buriall, but weepe on day, or two, then comfort thy selfe  
& bryde thy passions. Eccl: 38: 16. 17.

1: Kings: 2: 1. fo: 5.

2: For: 14: 13: 14: 15

Psa: 38: 1:

gen: 25: 5: 6.

gen: 27: 1: 28: 29

gen: 49: 1: 33:

Eccl: 5: 15:

Deu: 32: 29:

Make not about. 7. dayes reuerentiall mourning  
for the dead, for he is at rest. Eccl: 22: 11: 12.

King David with all his Nobles followed the Heyle of  
Abner, with moarning, weeping, & fasting: untill y.  
Sunne went downe. 2: Sam: 3: 31: fo: 36.

Abraham mourned for his wife Sara; he bought a  
plot of ground to bury her, himselfe, & all his fam-  
ily in a part. gen: 23: 2: 20.

The deuout men, ratried Stephen y. Marten to his  
grave, & made great lamentation ouer him. At: 8: 2  
Mary; she fled to resort vnto y. grave of her brother  
Lazarus; & to weep ouer his body, during that 4. dayes  
he laye in the earth. John: 11: 17: 31.

When David (who much lamented the feare of death  
in his sinke adulterate child) heard of his death he  
presently refreshed himselfe, & said, can my weep-  
ing bring it to life againe? why then should I so  
foolishly moorne. 2: Sam: 12: 16: fo: 24:

Weepe not for the dead; nor be moane him: but wepe  
sore for y. soule that is departing; for, hee shall re-  
turne noe more. For: 22: 10:

Bersheba; when she heard y. her husband was dead,  
she moorned for him. 2: Sam: 11: 26: 27.

Ezekiah; supposing hee should dye, hee sett his  
house, & estate, in order: Psa: 38: 1.

Yaob hee said vnto his children; I am now to dye:  
I charge y. bury me with my father in the Cave  
of Ephraim. gen: 49: 29.

Joseph; in obedienc to his fathers will: was embalmed  
& buried, for w<sup>th</sup> they moorned: 40. dayes, according to  
the custome of Egypt embalmed. gen: 50: 2: 3.

When the Testator is dead: then is the will & Testam<sup>t</sup>  
in force by Lawe, not before. Heb: 9: 17.

And no man can disannul; or add any thing thereto  
or from. gall: 3: 15. Zark: 7: 9: 10.



<sup>c</sup>  
 I caureat for such Atheists who dare say, if I  
 shalbe saued, I shalbe saued; if I shalbe damned  
 I shalbe damned; doe what I can, it is to no purpose.

What art thou o man, that dar'st to reply against god? &  
 his merrifull promises. Rom: 9: 20. Rom: 11: 20. 21.  
 Howe dar'st thou say, y<sup>t</sup> it is in vaine to serue god? what  
 can it profit vs. Malat: 3: 14. for example. Isa: 10: 22.  
 Though God could make, I will haue merry on whom I  
 please; & whom I will, the harte will I harden. Rom: 9: 18.  
 Exo: 33: 19. meaning by y<sup>e</sup> wicked. Deu: 2: 30. Exo: 9: 34: 35.  
 yet his saluation is nigh vnto such as feare him. Psa: 85: 9.  
 D. 1. Tim: 1: 8: 9: 10. There were a certaine number who were (forced) ordained  
 to condemnation: but they were such as turned y<sup>e</sup> grace of  
 god into careles neglect (as thou dost) denyng both gods  
 mercy, & x<sup>te</sup> meritts. Jude: 4. Heb: 10: 29. Isa: 65: 3. Ro: 9: 22:  
 Such as theis were damned, because they haue willfully  
 cast away all their faith. 1. Tim: 5: 12. Jer: 2: 25. Jer: 6: 16: 17.  
 Work (vnto) saluation, with feare, & trembling. Phil: 2: 12.  
 And, be not overcome of euill: but, overcome thou euill. Ro: 12:  
 Then will I direct y<sup>e</sup> wayes. (saith y<sup>e</sup> Lord). Isa: 61: 8. Phil: 1: 6:  
 And, though a sinner doe euill: 100. times, yet surely I know  
 it shalbe well with him, if he will feare mee. Eccl: 8: 12.  
 For, to such as can serue, & feare god; is the word of sal-  
 nation sent. Jer: 13: 26. Psa: 119: 175: 176. Isa: 40: 2.  
 god hath not appointed any sinner y<sup>e</sup> will repent) to wrath;  
 Rom: 9: 23. but to obtaine saluation. 1. Thes: 5: 9. Acts: 13: 26: 48.  
 Example; if that nation against whom I haue appointed  
 my wrath; shall turne from their synnes, then will I  
 repent of those euills w<sup>ch</sup> I determined against them. /  
 Jer: 18: 8. Joel: 2: 32. Ezek: 18: 31. Iam: 4: 8. Math: 18: 3.  
 Because god hath said; Iacob haue I loued: & Esau, haue I  
 hated; shall any man make himselfe y<sup>e</sup> first subiect of  
 dispaire: & say god is vnrighteous? god forbid; Ro: 9: 13: 14:  
 Again; whom god did predestinate, those he called. Ro: 8: 30:  
 god thope them before the foundation of the world, to be  
 holy & blameles. Ephes: 1: 4. not to liue carelesly. Ps: 119: 155:  
 And elected them vnto obedience. 1. Pet: 1: 2. not to be reprobate:  
 As I liue (saith the Lord) I haue no pleasure in y<sup>e</sup> death  
 of the wicked: therefore turne yea; so turne yea: from your  
 euill wayes, & liue; why will ye dye? Ezek: 33: 11. Jer: 31: 3.  
 Haue not I power, to make what persons I please; some to  
 dishonour, & some to ho<sup>r</sup>; y<sup>t</sup> thereby I may make knowne y<sup>e</sup>  
 riches of my glory (long before prepared for y<sup>e</sup> vessels  
 of mercy. Rom: 9: 21: 23. examples. Acts: 9: 11: 15. Acts: 17: 18: 25.  
 (Pauls.) (Iudas.) (Joh: 6: 70.)



# Symmes of Ignorance, & blyndenes; & mans weake beleefe; & doubtfullnes

sc pag: 97. 69: 131: 189:

The Jewes (through ignorantie) desired Pilate to loose unto them Barabbas, a Murderer: rather then Jesus X<sup>t</sup> the Saviour. Acts: 3: 14: 17.

Paul: (through his ignorant beliefe) went on most boldly, in his persecutions & blasphemies. 1: Tim: 1: 13:

Their hearts were blynded through ignorantie. Eph: 4: 18

The Papist (by this blyndnes in ignorantie) blysme y<sup>e</sup> they may worship god, or d<sup>e</sup>; by the similitude of their Images. Psal: 135: 18. Acts: 17: 29. Isa: 40: 18: 19: 20.

yea I might say; howe longe will y<sup>e</sup> live in ignorantie & hate knowledg. Pro: 1: 22. Ren: 3: 18.

yea ignorant dumbe Doggs. y<sup>e</sup> cannot bark. Isa: 56: 10.

If yea were blynde, saith X<sup>t</sup> to the pharisees, yet should have no synne: but because y<sup>e</sup> say wee see, therefore, your synne remaineth. John: 9: 41.

This blyndnes proceeds from ignorantie of the true Lawe. Math: 22: 29. Math: 16: 21: to: 24.

In former tymes, god did wink at their ignorantie in Idolatrie. Acts: 17: 22: 23: 30. but now, commands all men every where, to repent: Acts: 17: 30. Isa: 29: 18.

There is a generation, that seeme to be pure in their owne eyes: yet are they not washed from their filthynesse. Prov: 12: 30.

Rom: 1: 21: 22.

If such will be ignorant: let them be ignorant still. 1: Cor: 14: 38.

But fashion not y<sup>e</sup> y<sup>e</sup> selves (in ignorantie) according to your former lusts: 1: pet: 1: 14. but be yea able to silence the ignorant babblings of such men. 1: pet: 2: 15.

When the disciples asked X<sup>t</sup> why they could not cast out Devils: he answered, because of y<sup>e</sup> unbeliefe. Math: 17: 20.

The Jewes (being unbelieving) marvelled, howe Jesus came to be learned, being nowie taught. John: 7: 15.

John: 6: 42. Math: 13: 54: to: 58. Math: 19: 21: to: 26.

They aske Jesus, art thou hee that shall come, or, doe wee looke for another. Luk: 7: 20.

They saye (in a doubtfullnes) but when shall these things be? & by what signe shall wee knowe, y<sup>e</sup> they shall come to passe. Luk: 21: 7. John: 6: 30.

O Lord god (quoth such) surely thou hast greatly deceived this people, promising them peace, when the sword dy-  
vergeth them. Jer: 4: 10. Ezek: 18: 25.

O Lord god (quoth they) thou hast deceived mee: for I am daily had in derision amongst myn enemies. Jer: 29: 17: 18.

weake beleefe,  
& doubtfullnes  
m



Evident tokens to assure ~~us~~ that god  
lives in the righteous; & they live in him.

First, if ye can willingly fall to examination w<sup>th</sup>  
your selfe; & prove y<sup>r</sup> s<sup>in</sup>s, then shall y<sup>e</sup> be able  
to satisfie y<sup>r</sup> s<sup>in</sup>s whether X<sup>t</sup> God in y<sup>e</sup>, I expect ye  
be reprobate. 2. Cor: 13/5. Rom: 12/2. 1. John: 4/1.  
If we live in the Spirit, we shall be enabled to walk  
after the wayes of the spirit. in love: in peace: in  
long suffering: in gentleness: goodness: faith: meekness:  
& temperance: now against such there is no lawe.  
gall: 5/22: to 26. Math: 7/16. 18/2. Cor: 1/21: 22.  
Heareby, knowe we the spirit of truth, from y<sup>e</sup> spi-  
rit of error: by our obedience to gods Commandments  
1. John: 4/6. 1. John: 3/24. 1. Cor: 2/12: 14.  
For, not the hearers of the Lawe, but the doers thereof  
shall be justified. Rom: 2/13. gall: 6/4.  
And, in those that strive Morally to performe the  
Lawe to the uttermost extent, as the Heathens, &  
other setle have done, yet, if all those endeavour,  
proceed not from faith, it is all vaine. Rom: 2/14.  
Rom: 14/23. Luk: 18/11: to 15. Math: 19/16: to 23. Gen: 3/15: to 18.  
Gen: 3/1: 2. 2. Tim: 3/5.  
Those, that love the Lord truly, hate the evill of their will.  
2. Pet: 1/9. Psa: 97/10. 2. Thes: 2/17.  
God is love: & hee y<sup>e</sup> dwelleth in love, dwelleth in god,  
& god in him. 1. John: 4/16. John: 13/35. 1. Pet: 1/8.  
Whosoever shall in faith confesse that Jesus is the  
Sonne of god, god dwelleth in him & hee in god. 1. John: 4/2: 15.  
If we love on another brotherlike; god dwelleth in us,  
& we in him. 1. John: 4/12. 1. John: 3/14.  
If we finde gods spirit working in us. 1. John: 4/13.  
The spirit beareth witness with our spirit, y<sup>e</sup> we are  
the children of god. Rom: 8/16. Rom: 5/1.  
Every man y<sup>e</sup> hath this hope in him; & we faith himselfe  
such as hee is pure. 1. John: 3/9. gall: 6/4.  
And, the true beleever, shall be sealed with the holy spirit  
& promise. Eph: 1/13.  
Those that live in X<sup>t</sup>, will laye their examples to heart.  
Eccl: 7/2. Psa: 9/10.  
And, if ye knowe these things, happy are ye if ye do  
them willingly. John: 13/17.  
Let my beloved knowe, that I am sick of love.  
Cant: 5/8.  
I commune with my heart day, & night, & my spi-  
rit made diligent search. Psa: 77/6.



The most godliest men liuinge; may  
haue desertions, & doubts; to trye y<sup>r</sup> faith.

Dauid: who was a man (as god sayeth) after his owne  
hart, yett hee tryed out, Lord, thou hast laid mee in the  
lowest pitt: in darknes: in the deeps. Psa. 88: 6. Ps. 89: 46.  
Psa. 22: 1. Psa. 77: 7: 8: 9.

Job: who (as god saith) was a perfect man; hee tryed out  
in the height of his afflictions. Lord, why hidest thou thy  
face from mee, & howdest mee for thine enemy. Job: 13: 24.  
Job: 2: 6. / Egidian. Judge. 6: 13. 17.

Paul: gods chosen vessel, was buffeted in a high measure  
by the messenger of Satan. 2: Cor: 12: 7. 1. Pet: 5: 8.

Peter: for whose faith, X<sup>t</sup> promised to build his Church.  
was by the Diuill tempted to perjury, & blasphemy, &  
had not X<sup>t</sup> prayed for him; his faith  
had failed. Luk. 22: 31. Math: 26: 74.

X<sup>t</sup> Jesus himselfe: (as hee was man) tryed out doubtfully  
to his father, when hee hanged vpon the crosse: my god, &  
my god, why hast thou forsaken mee. Math: 27: 46. & in  
his aggonie: hee tryed out; o my father (if it be possible)  
let this cup passe from mee. Math: 26: 39: 42.

Gods militant Church: cryed out, O Lord, why hast thou  
made vs erre: & hardened our hearts from thy feare.

Isa: 63: 17. Lam: 3: 3. Cant: 5: 6.

Lord, why hast thou fedained our synne. Iohn: 20: 23.

Rom: 1: 21. Job: 13: 3. Jer: 12: 1: 2.

god doth this: to humble our spiritts, as he intended to doe  
with the children of Israel, when he led them through  
the great & terrible wilderness, wherein were fiery serpents,  
& scorpions, hunger, & thirst. Deu: 8: 15: 16. Heb: 12: 6.

therefore, put y<sup>e</sup> on the armour of god: that y<sup>e</sup> may  
bee able to stand against the wyles of the Diuill. &

Eph: 6: 11: 12. Gen: 2: 24. Gen: 12: 9. Heb: 4: 12.

The Diuill (most advantageously) infuseth y<sup>e</sup> rigour of  
the Lawe into y<sup>e</sup> hart of the godly: perswading them y<sup>e</sup>

that soule w<sup>th</sup> synneth shewing thereby broken gods Lawe  
cannot euer be saved: by w<sup>ch</sup> meane, hee would bringe

their consciences into trouble, & so into dispaire.

Ezek: 18: 4. Rom: 7: 8: 9. Pro: 13: 14.

And by all meane taketh of their thoughts from belieu-  
ing in; or thinke of the assured hope in y<sup>e</sup> meritt of X<sup>t</sup>

death, & his promises of mercy in y<sup>e</sup> gospell. 2: Cor: 3: 14.

Glos: 1: 7. 1. Tim: 1: 15. Math: 18: 11. Heb: 7: 25. Isa: 49: 26.

Sam: 1: 17. 1. Iohn: 2: 2. Math: 9: 13. gall: 3: 13. Rom: 5: 1: 2.

Zach: 13: 1. Isa: 40: 2. Isa: 43: 4.

But the righteous conclude: that these doubts arise from  
the infirmity of y<sup>e</sup> fleshe. Psa: 77: 10. Heb: 4: 15.



see page 143:158

Plentye of  
Goode and  
Cattle. ~

III

God, his gracious promises, plentifully to  
feed his elect: & to settle them peaceably. ~.

Aske of mee, & I will give thee the Heavens for thyne  
inheritance, & the better most parts of y<sup>e</sup> earth for thy  
possessions. Psa. 2: 8. gen. 32: 10. gen. 12: 2. Psa. 36: 8.  
Your garners shall afford all manner of store: & y<sup>e</sup> sheeps  
shall bring forth 10000: in y<sup>e</sup> flette. Psa. 144: 13. 15. Pro. 3:  
2. King. 7: 16. Psa. 144: 12. 15. Psa. 33: 12. Psa. 65: 9. 13:  
Your pastures, shall be clothed with flocks: & the valleys  
be covered with Corne, y<sup>e</sup> yea shall shout for ioye. Psa. 65: 13  
I will give thee treasures out of Darknes: & hidden rich-  
es out of secret places. Isa. 45: 3.  
The plowman shall overtake the reaper, & y<sup>e</sup> treader of  
grapes, him y<sup>e</sup> soweth seed: the Mountaine shall drop  
sweet wine, & all the Hills shall melt. Amos. 9: 13. Joel. 3: 18.  
I will give y<sup>e</sup> raine in due season. Levit. 26: 4.  
Take yea no thought for meate, drinke, or cloth: Math. 6:  
8: 25. to 31. Math. 19: 39.  
The needy shall not be forgotten, neither shall their expec-  
tations perishe. Psa. 9: 18. Psa. 37: 25. Psa. 146: 15. 16.  
I will not suffer the soules of the righteous to perishe.  
Pro. 10: 3. Job. 38: 41. Luk. 12: 6. 7.  
I sustained the Children of Israel in the wilderness: 40:  
yeares from famine: their apparel (in all that time)  
waxed not old, neither did their feet swell with travell.  
Nehem. 9: 21. Deu. 8: 4. Heb. 13: 5.  
I feed Elias in the wilderness with bread & flesh, both  
morning, & eveninge 40. I sent him by a Raven.  
1: Kings 17: 6. Psa. 27: 10.  
I will raise out of me to reign over y<sup>e</sup> peaceably. Ez. 37:  
The nation shall beat their swords into plowshares, &  
their speeres into pruning hooks, & they shall forgett  
howe to make warre. Isa. 2: 4.  
Your barren women, shall be ioyefull mothers of children,  
Psa. 113: 9. Psa. 127: 5.  
Build y<sup>e</sup> houses, & plant y<sup>e</sup> gardens: gett yea wives, &  
Children in abundance, & eat freely of y<sup>e</sup> fruits, in  
peaceableness. Jer. 29: 5. 6. Zark. 8: 5.  
My people shall dwell in a peaceable habitation: in a  
sure dwelling: & in quiet resting places. Isa. 32: 18.  
Pro. 16: 7. Isa. 33: 20. 1: Chro. 22: 9.  
When god makes quietnes, who then can raise trouble.  
Job. 34: 29.

peaceableness

III



A precedent for the due & reverent observing  
of fasts; with prayers in y<sup>e</sup> Church...

Sanctified a fast, call a sollemne assembly, by the sound  
of a Trumpet &c. Joel: 1: 14. / Joel: 2: 15-16.

When yea fast, doe not disfigure your face sadly, &  
hipocritically, but wash thy selfe, & rather seeme  
chearefully. Math: 6: 16-17.

Say amongst your selves, let vs god speedily, & cheare-  
fully to praye, & seek the Lord of Hoste. Zach: 8: 21.

Seale a Covenant with feared to god for mortification,  
& renewal of life, & let it never be forgotten. Jer: 50: 4-5.

Daniell hee sought the Lord, by prayer, supplications,  
& fastings. Dan: 9: 3. / Dan: 10: 13.

The King of Niniveh, proclaimed a generall fast, y<sup>e</sup> ne-  
ther man, or beast should eat any kinde of food, or to  
drinke any water from Morning untill night. Jonah:

3: 7. / Judges: 20: 26. / Judges: 21: 2.

Hester & her maids fasted 3. dayes, & nighte with weep-  
ing, & supplications, that she might be made powe-  
full to deliver her people from death. Hester: 4: 16.

Anna; a widdowe of 80. yeares of age, served god in y<sup>e</sup>  
temple with fasting & prayers night, & day. Luk: 2: 36.

Their fasts were kept, one fourth part of y<sup>e</sup> day with  
reading the Lawe plainly to the people: the other 4.

part was spent in confession, prayer, & worshipping  
of god: Nehem: 9: 3. / Nehem: 8: 6.

And they continued stedfastly in prayer. Art: 2: 42.

Art: 14: 23. / 1. Cor: 7: 5.

But god asketh the hypocrite, saying, did y<sup>e</sup> at all fast  
unto mee? Zach: 7: 5-6.

Is this the fast y<sup>e</sup> have chosen, for but one day to afflict  
amans soules? will y<sup>e</sup> call this a fast? can this be  
acceptable unto mee? No; Isa: 58: 5-6-7-8.

Therefore, will I not heare y<sup>e</sup> crye, prayer, or see y<sup>e</sup>  
fastings, but consume y<sup>e</sup>. Jer: 14: 12.



That a day of gods great & terrible judg-  
ment shall come: is most certaine. ¶

thoughts,  
as X<sup>t</sup>. hath y<sup>e</sup>. sinned  
many at his first  
coming into y<sup>e</sup>. earth  
yet shall he at his 2.  
coming in iudgment  
appear then, w<sup>th</sup> out  
sinne. unto salu-  
tion. Heb. 9. 27. 28.

& make his elect  
one (y<sup>e</sup>. were sym-  
full) now sym-  
like him self in  
glory. 1. John. 3. 2.

They shall know y<sup>e</sup>.  
truth w<sup>th</sup> is X<sup>t</sup>. &  
he shall make them  
free. Joh. 8. 32. 36.  
god will sit them  
syme in order  
for y<sup>e</sup>. face.

Psa. 50. 21. 22.

but the wicked who  
say they are Abra-  
hams seed, & not  
born of fornication  
but free from sym-  
god tells them, they  
are children of y<sup>e</sup>.  
diuill who is y<sup>e</sup>. fa-  
ther of lyer. Joh. 8.  
19. 20. 22. 39. 41. 44.

thus will y<sup>e</sup>. knowe  
they knowe god, yet  
by their works they  
shall appear be-  
fore god, & be probate  
Titus. 1. 16. pro-  
fide. 1. 16. 20.

This, in y<sup>e</sup>. day, will  
cry out loud, low-  
d & falsly say we  
haue prouided in  
thy name, but god  
will say vnto them  
get yea accursed,  
knowe yea not.  
Math. 7. 21. 22. 23.

The Lord, shall descend from Heauen with a great shout,  
with the voyce of the Archangell, & the trumpet of god; then  
the dead in X<sup>t</sup>. shall arise first. And we who are alieue,  
& remaine, shall be caught vp together in the clouds, to meet  
X<sup>t</sup> in the ayre. 1. Thes. 4. 16. 17. Luk. 20. 37. John. 5. 28. 29.  
The same Jesus w<sup>th</sup> y<sup>e</sup>. did see ascending vp into Heauen,  
shall so come againe to iudgment in this Mount of Oliue.  
Act. 1. 11. 12. Psa. 68. 18. Gen. 6. 12. to 17.

His feet shall stand vpon the Mount of Oliue w<sup>th</sup> is east  
to Ierusalem: & it shall cleaue in the midst: ther shall  
a great valley east, & west, & the diuided Mountain shall  
be moue halfe north, & halfe South, & the valley shall  
be dark vnto Azar: on w<sup>th</sup> the Lord shall come to iudgm<sup>t</sup>.  
with all his glorious Ste. Zacha. 14. 4. 5. 2. Pet. 3. 7. 8.  
then, shall the Sea, death, & Hell delinde vnto their dead.  
Ren. 20. 13. Job. 19. 25. 26. 27. John. 11. 24.

I will gather all nationes, & bring them into y<sup>e</sup>. valley of  
Ghoshophat: ther will I pleade with them in iudgment.  
Joel. 3. 2. 12. Math. 24. 29. 30. 31.

I will raignd in Mount Zion, before y<sup>e</sup>. ancientest most  
gloriously. Psa. 24. 23. Psa. 65. 20.  
The dead bodie shall arise from the dust: some to life,  
& some to confusion. Psa. 26. 19. Dan. 12. 2. Math. 25. 46.  
then shall paradize be opened: & the port of euill be  
sealed vp. 2. Esd. 8. 52. 53. Math. 25. 34. 2. Tim. 4. 8.

And the Heauenly host, shall singe their Helilias of sal-  
nation, honor, & glory to god. Ren. 19. 1. 4. 6.  
The Ste. shall come forth as bright as the Sun: clothed  
in white payment, w<sup>th</sup> crowns on their heads: palme,  
in the hands, & marked by god in the forehead. Ren. 7. 9.

Ren. 4. 4. Ren. 22. 4. Math. 13. 43. Ren. 7. 13. to 17.  
then shall the Heauens passe away with a great noyse,  
& y<sup>e</sup>. Elements melt with heate, & the earth, with all ther:  
in shalbe burnt vp. 2. Pet. 3. 10. Mall. 3. 2. Mall. 4. 1.

Then euery mans works shalbe tryed by fire. 1. Cor. 3. 13. 15.  
The children of a yere ould shall speake with voyces: &  
women shall bring forth butymely birthes, 3. or 4. months  
ould: y<sup>e</sup>. spryngs (for 3. howe) shall stopp their current: &  
those y<sup>e</sup>. escape their thynge, shall see saluation. 2. Esd. 6. 24. 25.  
yea shall not all sleepe; but y<sup>e</sup>. shalbe changed in a moment:  
from corruption, to incorruption. 1. Cor. 15. 51. 52. 2. Cor. 3. 18.  
And the wicked, shall receaue their rewarde with y<sup>e</sup>. Diuill  
in Hell. Ren. 12. 9. Jude. 6. 7. Math. 25. 41. Psa. 65. 14. Mar. 9. 44.  
Ren. 20. 10. Psa. 30. 33. 2. Kings. 21. 12. 2. Thes. 1. 8. 9. 2. Esd. 14. 16. 17.



But that day, or howe, knoweth no man;  
or Angell; but by Circumstances. &c.

The Gospell shalbe preached thoroughout all y<sup>e</sup> world  
for a witness, & then shall the end bee. Math. 24:14.  
Let none deceave y<sup>e</sup>, for that day shall not come be-  
fore the man of perdition bee revealed. 2. Thes. 2:3:4  
This generation shall not passe away, untill all things  
promised, y<sup>e</sup> should come, bee fulfilled. Math. 24:34  
Then, as in the dayes of Noah, when they were carelesly  
eating & drinkeing, & in merriment, shall the coming  
of X<sup>t</sup> bee. Math. 24:38:39:42.  
Women shall bring forth untymely birthes: & children  
of a years old shall speake, & bee understood. 2. Cor.  
Eph. 6:21:24:25.  
Nation, shall arise against Nation & kingdom against  
kingdom: great, & fearefull signes shall seeme in  
the ayre, & when y<sup>e</sup> see Iherusalem compassed with  
Armes, then knowe y<sup>e</sup> desolation is nigh, at hand.  
Luk. 21:10:11:20:25. Gen. 22:10:12.  
The people shall generally be falsly harted: & hatefully  
betraye each other: & love shall waxe cold amongst  
all. Math. 24:10:12. Jam. 5:8  
When yea therefore shall see the abomination, of de-  
solation, spoken of by Daniell y<sup>e</sup> prophett. Dan. 9:27  
stand in the holy place. Then let those y<sup>e</sup> bee in Iudea,  
flee into y<sup>e</sup> Mountaines. & for the elects sake those  
dayes shalbe shortened. Math. 24:15:16:21:22.  
When X<sup>t</sup> shall have deliuered by his kingdom, to god  
his father: & shall have put downe all rule, author-  
& power, & destroyed death; then shall the end of all  
things bee. 1. Cor. 15:24:26. Jam. 5:8.  
The end of all things is at hand. therefore watche, &  
praye duly, & frequently. 1. Pet. 4:7. Luk. 21:28:  
It is not for man, to knowe the tyme & season, w<sup>h</sup>  
god hath left in his owne power. Act. 1:7. Rm. 3:3  
And, of this day & howe, no man knoweth: no not y<sup>e</sup>  
Angells in Heauen: onely X<sup>t</sup> (w<sup>h</sup> is in y<sup>e</sup> bosome of his  
father, hee knoweth all things. Math. 24:36. Iohn. 10:30: 1. Thes. 5:6.  
Bee yea not ignorant, for, one day (with y<sup>e</sup> Lord) is as a  
1000: years: & 1000: years, as one day. 2. Peter. 3:7:8.  
But, that god hath appointed, & perfixed this generall  
day of iudgment, is most certayne. Act. 17:31:4  
That y<sup>e</sup> righteous, shall iudge Angells. 1. Cor. 6:2:3.

even as fire & brim-  
stone fell suddenly  
on Sodom, when y<sup>e</sup>  
morning was faire  
& the sunne bright;  
so shall y<sup>e</sup> coming  
of Iesus bee in the  
day. Gen. 19:23.  
The sunne, shall turne  
into darkness, &  
the moon into blood:  
before y<sup>e</sup> great, and  
notable day of the  
Lords coming. /  
Acts. 2:20.  
The day of the Lords  
so cometh, as a thief  
in the night, as  
was with a  
woman, suddenly.  
1. Thes. 5:2:3.  
Then, shall yea be  
changed, at y<sup>e</sup> last  
sound of y<sup>e</sup> trumpet:  
even in a moment, in  
y<sup>e</sup> twinkling of an eye  
as well y<sup>e</sup> living, as  
y<sup>e</sup> dead in X<sup>t</sup>. They  
shall subdue death.  
1. Cor. 15:52:53:54:55.  
Yea, y<sup>e</sup> put farre from  
y<sup>e</sup> y<sup>e</sup> will day.  
1. Thes. 5:7:8.  
Be always prepared  
for thou knowest not  
what ou day may  
bring forth. Iero. 27:1  
Therefore, let vs not  
sleep in synn; but  
watche, & be sober.  
1. Thes. 5:6.  
Esa. 21:11:12.  
Judge no man; but  
leave y<sup>e</sup> to god;  
1. Cor. 4:5.  
1. Cor. 11:31:32.  
Rom. 2:1:2:3.

one part, to meet  
by god, O Iherusalem.  
mos. 4:11:12.



The Manner of Consecrating Iron the  
 Priest; & y<sup>e</sup> garments w<sup>ch</sup> they & y<sup>e</sup> prophets wore

They shall take the garment: & put upon Aton, the  
 robe, & the robe of the Ephode, then the Ephode, and y<sup>e</sup>  
 breast plate: then the breast plate of the p<sup>ri</sup>im, & Thumim.  
 then gird him with y<sup>e</sup> curious girdle of the Ephode: -  
 then set a Miter upon his head, & an holy crown  
 upon the Miter, then pour oyle on his head, and  
 anoint him p<sup>re</sup>est. Exo: 29: 5. 6. 7. Exo: 30: 30. 31.

Seemeth it but a small thinge unto y<sup>e</sup> (saith Moses to  
 the Levites) y<sup>e</sup> god hath separated y<sup>e</sup> from y<sup>e</sup> congrega-  
 tion, to bringe y<sup>e</sup> neare unto himselfe, & to serve him  
 in the Ministry. Numt: 16: 9.

The prophet Elias: wore a leather girdle, to adorne his  
 carkles, & to gird his body. 2: Kings: 1: 8.

John the Baptist, was clothed with cammells hayre:  
 & girt about with a leatherne girdle. John: 1: 6. 7.

In imitation wherof; many false prophete have  
 risen up: wearine rough garments. Zacha: 13: 4.

But in latter tymes; they clothe themselves with the  
 finest woole of the flockes. Ezek: 34: 3. 4. Isa: 56: 11. 12.



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Tythes; ought to be duly, and truly,  
paid to the parson, or vicar.

If gods ministers, sowe unto y<sup>e</sup> spirituall things; doe  
y<sup>e</sup> think it to great a matter if they reape from y<sup>e</sup>  
tarnall things. 1. Cor. 9: 11.

Abraham, gave tythes to Melchisedike. of all the  
spoyles hee had taken in warr; & of all that hee had  
beside. gen: 14: 20. Heb: 7: 2: 4.

Thou shalt yearly, & truly tythe out all y<sup>e</sup> increase  
of thy seed, Cattle, or grasse. Deu: 14: 22. 2. Chro: 31: 12.

If any man desire to redeme any of his tythes, he shall  
add thereto a 5<sup>th</sup> part either in walewe, or kinde: all  
so the tenth from thy herds & flocks shall be duly  
paid; if the parson shall finde defect, by exchanging  
a lean, for a fattling, then shall hee forfett them  
both to y<sup>e</sup> parson. Levit: 27: 30 to 33.

Those that robb the Church in tythes, & offerings, god  
will curse. Mat: 23: 3: 9.

But he that soweth bountifully, shall reape againe  
plentifully: for god loveth a cheerefull giver. 2.  
2. Cor: 9: 6: 7.

Honour the priest: & give unto them those portions  
that god hath Comanded. Eccl: 7: 31.

Doe yea not knowe, y<sup>t</sup> they w<sup>h</sup> minister about the  
Altar, live, & partake of the offrings at the Altar.  
1. Cor: 9: 13/14.

The field, belonging unto the priest Cittie which  
is called the Suburbs: may not be sold, or made  
away, for, it is their perpetuall inheritance  
Levit: 25: 34.

Wherefore, take heed that yea doe not forsake  
the Levite so long as yea live; but paye his  
tythes, & duties belonging unto hym, duly, and  
truly, because he is not allotted any other in-  
heritance to live on amongst you. Deu: 14:  
22: 27.



Spiritually pride; either in the Ministry;  
or Society; is abominable before God. x. x.  
What hast thou (o man) y<sup>t</sup> thou canst call thine own:  
thy good parte are but other mens Labour. 1. Cor. 4: 7.  
Boast not thy selfe of others mens Labour, makinge  
them seeme to be thine own. 2. Cor. 10: 15-16.  
Hee, that commendeth himselfe, shall not be approved  
of before god. 2. Cor. 10: 18. / Pro: 8: 13.  
Hee, that thinketh y<sup>t</sup> hee knoweth all things; hee knoweth  
nothinge as hee ought to doe. 1. Cor. 8: 2.  
Though thou standest strongly: yet be not high mynded  
Rom. 11: 20. / For Rom. 3: 10. Dan. 9: 18.  
And seeme not to have more righteousnes then thou  
hast Eccl. 7: 16. / gall. 6: 3. / Psal: 39: 6.  
For whosoever boasteth himselfe of a false guilt, is like  
Clouds without rayne. Pro: 25: 14. / Eccl. 3: 24: 25.  
Paul: the greatest & living, durst not boast in any  
thinge, but y<sup>t</sup> hee was crucified in x<sup>t</sup>. gall. 6: 14.  
Let us not be desirous of vaine glory. provoke not  
enymyng on another. gall. 5: 26. / Pro: 13: 10.  
Love not the praise of men, more then the praise of god.  
John: 12: 43. / Jer. 10: 8.  
How can yea beleeve, w<sup>th</sup> ye desire honour, on from the  
other, & seeke the honour w<sup>th</sup> cometh from god only?  
John: 5: 44.  
Seekest thou great things; seeke them not; For: 45: 5.  
Learn of god, & say, though I were righteous, y<sup>t</sup> would  
I not answer gloriously. Job: 9: 15.  
Say not yea with the fewe, wee be not borne of forme  
tation. John: 8: 41. / least x<sup>t</sup> tell y<sup>e</sup>, yea are the sonnes of  
the diuill. / John: 8: 44.  
Neither glory yea, in the sayings of the prowde pharisee,  
for sooner shall the poore synfull publican be iustified  
before god then hee. Luk: 18: 10: to: 15. / Luk: 11: 42.  
Get not about to establishe your owne righteousness. Rom: 10: 3.  
But build on x<sup>t</sup> righteousness; & seeke meeknes. Zep: 2: 3.  
There is a iust man that perisheth in his righteousness: &  
there is a wicked man that prolongeth his life in his wit-  
kednes. Eccl. 7: 15-16-17.



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No diuorſe can lawefully be made be-  
twixt man, & wife; except for adultery...

The woman, was created for man. / 1. Cor. 11: 9.  
When a man hath married a wife, (Moses saith) if he  
finde vnpleasur in her, hee may giue her a bill of  
diuorſe, & then she may become another mans wife.  
Deu. 24: 1: 2.

Again, if thy wife, will not be guided within the  
bounds of honesty, then giue her a bill of diuorſe, &  
let her goe. / Eccl. 25: 26.

When the pharisees asked our Saviour whether it  
were lawfull for a man to put away his wife, Xt.  
tould them, what god hath ioyned together let no  
man put a sunder (except for fornication) for they  
are both become one flesh, according to that mar-  
riage that god made betwixt Adam, & Eve in para-  
dise. / Mar. 10: 2: to: 12. / Gen. 2: 22. to: 25.

It hath bene said (quoth our Saviour) whosoever  
will put away his wife let him giue her a bill. But,  
I say vnto y<sup>e</sup>, whosoever shall put away his wife,  
except for fornication, causeth her to commit adul-  
tery, when she marryeth another, & by that means  
makes the last husband (also) an adulterer. / Math. /  
5: 31: 32.

Why then (quoth the pharisees) did Moses allow a  
bill of diuorſement; Xt. answered, because of the  
hardnes of mens hearts; but, it was no so ordained  
from the beginning. Math. 19: 7: to: 12.

Knowe yea not, that (euen hee that is married to  
an Harlott; they both are become one flesh. / 1. Cor.  
6: 15: 16.

The adulterer, & the adulteress, shalbe both put to  
death. / Leuit. 20: 10.

Therefore, thou shalt not lye with thy fathers wife:  
nor his daughter in law: nor with thy wifes mother:  
nor with thy sister: nor thy brothers wife nor w<sup>th</sup>  
thy Aunt, nor with any kinswoman.  
Leuit. 20: 10: to: 22.



The righteous: make a question, why god suffers y:  
wicked to live, & flourish in plenty, & freedom. or

Jeremy saith; o righteous Lord, give mee leave to talke  
with thee of thy righteousness: Wherefore, doe y: ways  
of the wicked prosper: why are all those made happy  
y: have dealt very treacherously: thou hast planted y:  
& they take root, growe & bring forth fruite: Jer. 12: 1. 2.  
Job saith; wherefore doth y: wicked live: become old: yea,  
are mighty in power: their children increase, & prosper  
gloriously: their houses are safe from y: wrath of god, or  
man: y: cattle, & estate multiply (without loss) abun-  
dantly: & though their robber provoke god, yet are  
their tabernacles secure, & prosper: Job: 21: 7. to: 12:  
Job: 12: 6.

The righteous groane, & the soules of y: wounded cry  
out against their oppressions, & yet, god doth not laye  
folly unto them: Job: 24: 12.

Psa: 73: 12. 13. 14.

David saith; their eyes stand out with fatnes: as they  
have more then hart could wish: & the vilest men  
are daily exalted: Psa: 73: 7. Psa: 12: 8.

Mallari saith; also, y: they which worke wickednes are  
advaunced, & those y: tempt god, live free from crosses,  
& losses: Mall: 3: 15. Psa: 73: 5.

They flourish in peace, security, & quiet: as did the  
slumbering people of Laish: Judg: 18: 27. Job: 21: 23. 24.

They aske each other, when will their promises of gods  
coming be performed: for all things stand at a stay  
as they did from y: creation: 2. pet: 3: 4.

They say (with y: fool:) surely there is no god: Psa: 14: 1.

This (saith David) made me enuye their happiness when  
I heard them blasphemously aske: is there any knowledge  
in the most high? & yet to prosper: Psa: 73: 3. 11. 21. 22.

Therefore say they; soules be merry, take thyme ease,  
rest quiet; & reioyce abundantly in thy glorious, and  
rich furnished dwellings: for, thou hast wealth enough  
in store thou canst never want: Luk: 12: 18. to: 20:  
Psa: 10: 4. 6. Dan: 4: 30.

Their inward thoughts are: that their houses shall con-  
tinue for ever: calling their lands after their owne  
names: Psa: 49: 11. 13.

They say in their harte: my owne power, & industry, &  
the might of myne hand, hath gotten mee this wealth:  
Deu: 8: 17. 18. 19.



The reason; why god is pleased to suffer y:  
wicked to live; & florish; plentifully &c.

Who art thou o man y<sup>t</sup> darrest (repiningly) aske god, why he  
hath made the wicked, rich: / What, if he bee willing  
to forbear their vessels of wrath for a tyme: & suffer y:  
untill they bee fitted for destruction: that thereby, he may  
make the riches of his glory more plainly knowne to the  
vessels of his mercy. Rom: 9. 20. 22. 23. / Job. 24. 24.  
For thy satisfaction; knowe y<sup>t</sup> when the wicked growe up  
plentifully, as grasse: & when y<sup>t</sup> workers of iniquity  
florish: it is the signe y<sup>t</sup> they shall for ever be destroyed:  
for such dreamers (were sold) ordained to condemnation.

Ysa. 92. 7. / Jude. 4.  
god, hath given (repiningly) unto this, (who trust more  
in their wealth then in god) the spirit of slumber, & y<sup>t</sup>  
hardnes of hart: & make their tables become a snare,  
to conform them in drunkennes, gluttony, & lust.  
Rom. 11. 8. 9. / Ysa. 69. 22. / Ysa. 28. 3. / Jer. 48. 26. / Jude. 12.  
god suffers them to bee fully fatted in their delighted  
symme, before he send them down, as Oxen to the  
slaughter. / Pro. 7. 22. 23. / Ysa. 6. 10.

The end of such shall be destruction: for their belly is their  
god: & their glory shall be their shame. / Phill. 3. 19.

This; is a surety for vexation in this world to their bodies:  
& wrath to their soules in y<sup>t</sup> last day. / Rom. 2. 5. / Amos. 3. 19.  
for, they shall cry out in the light of horror in their  
consciencs in this world) & say, oh the reward of my  
delightfull earthly pleasures have found me out to  
torment mee. heare. / Numb. 32. 23. / gen. 4. 13.

And they shall howle in vexation of spirit to bee  
thinks themselves of what torment Hell hath pro-  
vided for such symme. / Ysa. 65. 14.

y<sup>e</sup> may object. what, may not this men repent, &  
be saved. / according to gods promise, following. / Ezk.  
18. 21. 22. 25. / Ezk. 33. 11. / Jer. 3. 12. / Joel. 2. 12. / ps. 59. 22.

For answer, there is nothing impossible to god: & there  
is but one example to keepe symme from despair,  
w<sup>h</sup> was the saving of the thief on the Crosse, att y:  
last howe. to whom, gave the spirit of true peni-  
tance. / Luk. 23. 39. to 44. / against w<sup>h</sup> we finde  
that Judas would have repented, & Esau, sought to  
gett salvation with teares but all was to late, and  
in vaine, because god had sent out his decree against y:  
vessels.

Math. 27. 3. 4. 5.  
Esau. 12. 16. 17.



More; of gods pleasure; why hee suffers the vn-  
godly riche man, to increase, & florish.

Rom. 9. 15. 16.

And then, it is not in mans will to repent when he will  
(as y<sup>e</sup> see) but when god pleaseth to offer his grace; w<sup>h</sup> who  
foresight neglect to attend it, shall be in danger of gods wrath  
& vengeance; what foresight it shall please him to pour downe  
in this world, & hereafter with perpetuall torment  
in Hell. y<sup>e</sup> w<sup>h</sup> this rich dissipate of gods glory. Luk. 16. 22. to 31.

What? can no rich man be saved. Mar. 10. 26.

y<sup>e</sup>s; many: such as was Zacharys. Luk. 19. 2. to 10. or

Jos. 1. 1. to 4. 42. 12. 13. or Joseph of Arimathea. Math. 27. 57.

or Joseph the sonne of Jacob. gen. 47. 11. 12. or Jacob.

gen. 32. 10. or Abraham. gen. 17. 6. 8. or Solomon. 1 Kings

10. 14. to 29. &c.

But for such an Atheisticall rich man as Dives (whose  
whole trust, comfort, & glory, depended not any thinge on  
god but) all on his wealth: I say; it is more easy for a  
Camell to goe through the eye of an needle, then for  
any such to enter into Heauen. Mar. 10. 24. 25.

Staye y<sup>e</sup> tellth the rich man y<sup>e</sup> had bin obedient in  
keeping of gods Commandments for w<sup>h</sup> said hee bound him  
that it was a hard matter for him to be saved, be-  
cause when he was bidden to sell his estate, & giue it  
away to the poore, & followe x<sup>t</sup>; hee went away grieved  
to part from so great a possession. Mar. 10. 20. to 25.

Shall not I iudge these things, saith god? shall not my  
soules be avenged, on such a Nation as this? Jer.

5. 29.

I will laugh at their blinde delusions. Pro. 1. 26.

I will spew them out of my mouth. Gen. 3. 16. 17.

I will ask such a generation of profane, what haue y<sup>e</sup> to doe

to talke of my statute? Math. 23. 33. Psa. 50. 16.

I will smyte their goodly buildings. Eccl. 5. 10. 12. 17.

I will deuide their abundant wealth to strangers,

before their face. Eccl. 5. 14. Eccl. 6. 2.

Horrorre shall smyte them by night, & by day; with such  
feare, & tremblinge, y<sup>e</sup> they shall beate together distrust-  
edly, as did Belshazere before gods hand writing on  
the wall. Dan. 5. 5. 6. Jer. 20. 4.

Woe vnto such; that trust themselves at ease vpon y<sup>e</sup>

bedde of downe, & riches for mitigation; & perfumed linnen. Pro. 7. 9. to

yea shall not escape Hell. Amos. 6. 1. to 7. Math. 23. 33.

When I say they shall dye, they shall dye. Ezek. 3. 18.



Kings, being ordained by god; ought not to be  
accountable to any subject; but only to god.

see pag. 77.

By me, Kings reign; & I promise decree Justice.  
Pro: 8: 15-16. 1: Tim: 6: 15. Psa: 10: 16. 1: Sam: 8: 7.

There is no power or dayne, but from god. Heb: 13: 1.

John: 19: 11. Psa: 95: 3. 1: Sam: 2: 10. Gen: 49: 10.

I have said yea are gods. Psa: 82: 1: 6.

The King; is the minister of god & beareth not y: sword  
in payne. Rom: 13: 4. Psa: 18: 50. Eccl: 8: 2.

The King; is to the people, as Moses was to Israel.

(the mouth of god) Exo: 4: 16. Pro: 16: 10.

My Lord the King is like an Angel of god: let him  
doe even what pleaseth him. 2: Sam: 19: 27.

God saith to King Cyrus his anointed: be hold. I will  
subdue nations before thee. Psa: 45: 1. 1: Pro: 29: 23-24.

Again: god brought down the pride of Nebuchad-  
necer, & made him feed out grass of the field, as  
did the Cattle. To humble him. Dan: 4: 25.

god remoueth & setteth Kings at his pleasure. Dan: 2: 21.

god turneth the heart of Kings w: way soeuer he  
will bend them. Pro: 21: 1.

Who get thou y: iudgest y: King: to god onely hee  
standeth, or falleth. Rom: 14: 4.

The mouth of a King transgresseth not in iudgment.  
Pro: 16: 10.

Against thee onely have I sinned (said David)  
to god. Psa: 51: 4.

The King; trusteth onely in the Lord. Psa: 21: 7. Psa: 10: 50.

Is it fit then, to say to a King, thou art wicked. Job: 34: 18.

If the spirit of the ruler rise up against thee; yeale:  
it will pacify wrath. Eccl: 10: 4. Pro: 15: 1.

There is no rising up against y: King. Pro: 30: 31.

Touche not mine anointed (saith god). Psa: 105: 15.

Let not any dare to curse y: King; no, not so much  
as in thought. Eccl: 10: 20. Act: 23: 5. 1: Tim: 2: 1: 2.

bee yea subject unto the King; & his gouernours, for  
gods sake. 1: Pet: 2: 13: 14: 17. Titus: 3: 1. Heb: 13: 17.

Who may say to a King (in whose word is power) what  
doest thou. Eccl: 8: 4. Pro: 20: 2. 1: Sam: 24: 9: 7.

Who, resisteth the power ordained by god; shall  
releame damnation. Rom: 13: 2: 5. 2: Sam: 1: 14: 15.

Who is it, that dares say the King shall not reigne ouer  
us, let him be out to death. 1: Sam: 11: 12. 1: Sam: 15: 30: 31.

2: Sam: 19: 19. 1: Sam: 6: 7. Joshua: 1: 18. 1: Sam: 26: 9: 10.

Kings are only  
accountable to  
god for y: actions.



King David's prayers: for deliuerance out  
the hands of his rebellious subiects.

Psa: 56: 1. 2.

Placide my cause O Lord with them y<sup>t</sup>. strue with mee: &  
fight against them that fight against mee. Psa: 35: 1. 6. 8.

Let not the rebels exalt themselves against mee. Psa:  
66: 7.

But shoot forth thine arrowes, & destroye them. Psa: 144:

6. 7. shewe mee some token of good, y<sup>t</sup>. they w<sup>h</sup> hate mee  
may see thy fauour towards mee, & bee ashamed. Psa: 86: 17.

gild me O Lord) an vnderstanding hart to iudge the  
great people wisely. 1. Kings. 3. 9.

And deliuer me O Lord as thou didest thy seruant  
Lott; from their filthy conuersations. 2. Pet: 2: 7.

for they lay in wait for my soule: tumultuously. Psa:  
59: 3.

Hide mee from the secret counsells of the wicked, & pre-  
serue my life from feare of the enemy: that whilst their  
tongues against mee with bitter words. Psa: 64: 1. 2. 3.

How long O Lord wilt thou forget mee. wilt thou hide  
thy face from mee for ever? how long shall mine  
enemye be exalted ouer mee. Psa: 13: 1. 2.

O Lord howe are they increased that trouble mee? &  
many are they y<sup>t</sup>. rise vs against mee: sayinge this  
is no helpe for mee in my god. Psa: 3: 1. 2. yet I will  
not feare 10000: of people y<sup>t</sup>. hand sett themselves a-  
gainst mee. come about, for my trust is in thee only.  
Psa: 3: 6. Psa: 56: 4.

O Lord keepe mee as the Eagle of thine eyr: & hyde me vnder  
the shadowe of thy wings from my deadly enemies y<sup>t</sup>.  
haue compassed me about. Psa: 117: 8. 9.

Thou Lord art my fortress: my high tower: my rocke  
my buckler, & the horn of my saluation. Psa: 18: 2.

There is no King saved, by the multitude of an host:  
& the strength of horse is but vaine. Psa: 33: 16: 17:

I will not trust in my bowe, neither shall my sword  
save mee: thou only art my King: O god command de-  
liuerance for Jacob. Psa: 44: 4. 6.

Nether will I trust to any friend. Mich: 7: 5.

O Lord; what shall I say; when Israel turn'd their backs  
before their enemies. Joshua: 7: 8.

A horse is prepared in the day of battaile. but safety is of  
the Lord. Pro: 21: 31.

Feare not thou O Israel (saith the Lord) be should, I will  
save thee from a fauer of, & sett thee in peace. Jer: 46: 27.



King Davids complaine to god, of his most  
incurious, & rebellious, & conspiring subjects.

Lord, when I speake to them for peace, they <sup>(rebelliously)</sup> <sup>see pag. 77.</sup>  
prepare themselves for battaile. Psa: 120: 7.

They deale perversely with mee, without any cause.

Psa: 119: 78. Psa: 35: 20: 21.

They cast iniquity upon mee, & in wrath they hate  
mee. Psa: 55: 3. Psa: 56: 5.

They saye things falsely to my charge, w<sup>ch</sup> I never did  
knowe of. Psa: 35: 11.

They runne about the City belching like doggs, and  
prepare themselves against mee without any iust  
fault. Psa: 59: 4: 6: 7.

How long will yea thus imagine mischief against me?  
consulting how to cast me out of my Kingdom: yea  
seeme to bless mee with y<sup>r</sup> mouth: but yea turne  
mee in y<sup>r</sup> harte. Psa: 62: 3: 4.

They have rewarded mee; evil for good. Psa: 109: 5.

There is abiete gather themselves together against mee  
reioyningly. Psa: 35: 15. Psa: 69: 12.

There is sorow; are worse then Gorgonice. Gen: 9: 3.

There is fure; hand made their armes mighty;  
& their mounte, & forts of great strength. to tult of  
my people. Ezek: 17: 17: 19: 21. 1: Sam: 22: 2.

There is brambles; dare tell the trees of the Forrest,  
that they will consume them, if they will not yeelde  
unto their gourdment. Judges: 9: 15.

The anwered women: prone rebellious Michals:  
& despitefully hate their King. 2: Sam: 6: 16: 23.

There is dare saye; wee will not walke in, nor harken  
to the oult wayes: but wee will doe what we please.  
Jer: 6: 16: 17. Psa: 2: 1: 2: 3.

Saying by the King, how shall this man save vs.  
1: Sam: 10: 27.

They are led out to battell against mee by Achitophel:  
but to what purpose they knowe not. 2: Sam: 15:  
11: 12. Acts: 19: 32.

There is fore my people to slauery, as did the Egyptians  
the Israellite. Exo: 1: 14.

O my soule; for the sound of the trumpet, & the daye  
alarmed of warre: destruction, upon destruction  
is cryed, & the whole land is confounded. Jer: 4: 19: 20.  
Jer: 51: 31: 32. yet feare not thou O Israel. Jer: 46: 27.



How god is pleased to deliver Dauid<sup>or</sup> out  
of hands of his rebellious subjects. *or.*

Saul, he gathered all his men of war to besiege  
Dauid in Keilah: a town made strong with gate, &  
fortifications. then they mightily conspired his  
destruction, & besieged him round about, being assured y<sup>t</sup>  
Dauid (as they thought) should never escape them: but  
god the Lord helped, & deliuerance in time of need: &  
messengers went out to Saul, telling him the things  
that he had done: which caused him speedily  
to break up his siege & march away to recover his own  
kingdom from loss. then Dauid being at Hebron went  
with his soldiers to a stronger hold at Engedi. *or.*  
1: Sam: 23: 7: 8: 9: 26: 27. Psa: 144: 1: 2.

Those worthies that helped Dauid against his enemies,  
were all mighty men of valour, & castamice in the  
host: w<sup>th</sup> day by day came in, to his assistance, untill  
his army seemed (for largesse) as the host of God.  
1: Chro: 12: 21: 22: 38. these were all men of one heart,  
& fully resolved to establish their King. v: 38.

These men; had the strength, & speed of Saul, & Jonathan,  
who were swifter then eagles, & stronger then Lyons.  
2: Sam: 1: 23.

For it is not they sold against the evil workers of rebellion,  
for they shall all cutt downe like grasse. Psa: 37: 1: 2  
Bloody, & detestfull men, shall not liue out halfe y<sup>r</sup>  
dayes. Psa: 55: 23.

And god will not suffer his anoynted King, to be dis-  
throned. Psa: 2: 6.

The Sceptor shall neuer depart from Iudah, nor a Law-  
giver from between his feet untill Shilo come. gen: 49: 10

The Lord will giue strength vnto his anoynted King  
& exalt his horn of saluation. 1: Sam: 2: 10.

Fear not O Israel, for I will save thee from a farre off:  
& settle thee in peace. For: 46: 27.

Not by might, nor by power, but by my spirit, saith  
the Lord god of Hosts. Iack: 4: 16: 7.

Except the Lord keep the Citty: the watchmen waile  
but in vaine. Psa: 127: 1.



# The Character, of true friendship.

see page: 156

Behold, how good, & pleasant a thinge it is, brethren,  
to live together in unity. Psa: 133: 1.

This true love, betwixt friend, & friend, ariseth, as  
it did betwixt X<sup>t</sup>. & the man y<sup>t</sup> had lived perfectly  
in his life; & consideration, even from his youth. Mar.  
10: 17. Jo: 21.

This, is love without dissimulation. Rom: 12. 9: 10. 1 Joh:  
3: 18. Acts: 20: 37: 38.

This friendship stinketh closer, then the love of any  
brother. Pro: 18: 24.

This, is love at all times; either in prosperity  
or adversity. Pro: 17: 17.

This love, concealeth, & hideth all sinnes. Pro: 10: 12.

This love, is stronger as death: no water of affliction  
can quench it. Cant: 8: 6. 7.

David Cryed out, I am distressed for thee my bro-  
ther Jonathon, very pleasant hast thou bene unto  
me, thy love to me, was wonderful, passing the  
love of women. 2 Sam: 1: 26.

Ruth; she loved her mother Naomi, y<sup>t</sup> whosoever she  
did go, she would follow, & live with her, & y<sup>t</sup> nothing  
but death should part them. Ruth: 1: 16.

Christ himselfe, is not ashamed to call such as these;  
brethren. Heb: 2: 11.

This love, is the full filling of gods law. Rom: 13: 10.  
gall: 5: 22: 1 John: 4: 8: 16.

This, will not saye father brethren as Cain did,  
am I my brother keeper. Gen: 4: 9.

Neither will they deny them & say, they doe not knowe  
them as the servant saide John, by the prophet.  
2 Kings: 9: 11: 12.

Better is a neighbour, then such a brother. Pro: 27: 10.

An uncharitable brother offended: is more harder to  
be wonne then a stronge City. Pro: 18: 19.

Because, he is seasoned with the leaven of Malice.

1 Cor: 5: 8.  
Such perfidious brethren, betraye each other daily,  
either to death, or damnor. Math: 10: 21.



see pag. 195.

When wee say our daily prayers to god; &  
want a fervent zeale. wee syme highly.

Let vs stirre god with fervency in spirit. Rom. 12. 11.

The effectuall fervent prayers of a righteous man,  
much availeth. Jam. 5. 16.

They are the glorious delight of y<sup>e</sup> iust man. Pro.  
15. 8. Ren. 5. 8.

These men are not (as most of vs) wandering, & could,  
& faint in our zeale. Jam. 1. 5. 6. Luk. 18. 1.

These praye with the spirit; & with understanding.  
1. Cor. 14. 15.

These; strive to enter in at the strait gate. Luk. 13. 24.

These; aske; & petition; because they aske nothing  
amiss: either to maintaine pride, luxury, or any  
other euill waye: but rather they wante to gods pro-  
vidence. Jam. 4. 3. Math. 21. 22. Mar. 11. 24.  
Pro. 30. 8. 9. Heb. 13. 5. 6. 2. Cor. 6. 10.

These men; doe not believe that large prayer, and  
often repetitions, painely repeated, without a zealous  
thought of god: can be any waye auailable with  
god. Math. 6. 7.

Nether dare they stretch their consciences; in striving  
to be righteous before man: & appeare hypocriticall  
to god. Math. 23. 14. Psa. 10. 4.

If when I am in prayer I regard iniquities in  
my hart: the Lord will not heare mee. Psa. 66. 18.  
Ezek. 8. 18. John. 9. 31.

Howe longe shall thy worldly waies thought lodge w<sup>th</sup>  
in thee; & exclude god out of thy hart, & prayer.  
Jer. 4. 14. Psa. 10. 4.

The thoughts of the iust, are right. Pro. 12. 5.

The thoughts of the wicked, are abomination. Pro. 15. 26.



see page 68.

Proofs: that the Law, was from the creation  
of man; though after wards dd; to Moses; by God.

First: the Law, is everlasting. Psal: 119: 144.

It was in their hearts; to accuse, or excuse them. Rom: 2: 14-15.

Adam was created after gods own Image. gen: 1: 27.

In righteousness, & holiness. Ephes: 4: 24.

And before god delivered the Law, with his writt with  
his own fingers in Tables of Stone. Deu: 9: 10. Exo: 31: 18.

Jacob obeyed the first Commandment, saying, put ye  
away the strange gods. gen: 35: 3.

In obedience to the second Commandment: against Idols: it  
appears to be written in the Heart of Jacobs household, &  
for upon his Command they delivered by unto Jacob, all  
their gods: gen: 35: 4. & Rachel hid them from Laban  
when he sought to have them. gen: 31: 34.

In obedience to the third Commandment: (where it is  
said, take not gods holy name in vaine.) Abraham made  
his servant swear, by the great god of Heaven, not to  
take unto his Sonne any wife, but of his kindred. gen:  
24: 3.

In performance of the 4<sup>th</sup> Commandment: (in keeping  
holy the Sabbath Day.) God blessed & sanctified the  
7<sup>th</sup> day, & rested from his Labours. gen: 2: 3. Exo: 16: 23.

In the 5<sup>th</sup> Commandment: a duty to parents is required,  
as appeared in the punishment of Shem, & Japheth,  
to their father Noah, & the accursedness of his Sonne  
Ham. gen: 9: 22. to 28. gen: 27: 41.

The 6<sup>th</sup> Commandment: forbids murder: yet Cain killed  
his brother Abel, & would have hid it from the  
knowledge of god. Gen: 4: 9. gen: 9: 6. forbidden.

The 7<sup>th</sup> Commandment: forbids whoredome: for with the  
Sonnes of Jacob say by Shchem. shall we make our  
sister Dinah a whore? gen: 34: 31.

The 8<sup>th</sup> Commandment: forbids to steal. but with Josephs  
breathertu (being taxed for stealing a Cup) said,  
god forbid that we should steal. gen: 44: 2. 6-7-8.

The 9<sup>th</sup> Commandment: is against lying & deceiving:  
Judah made good his promise in finding a Kedge to  
redeem his pledged from Thamar, w<sup>ch</sup> he took for  
an Harlot. gen: 38: 17. 18. 19. 20.

The 10<sup>th</sup> Command, is against lust. obeyed by Abimelech:  
gen: 20: 7.

Then, long after god dd Moses the 10<sup>th</sup> Commandment. Exo: 20: 1. to 20:



acts/

## Moses; his death, &amp; buriall. / see page 68.

Deu. 34: 1. to 5. Before Moses dyed; the Lord took him by into Mount Nebo unto the toppe of Pisgah, & shewed him all the Land of Giload, unto Dan, w<sup>ch</sup> was the Land of Canaan promised to Abraham, Isaac & Jacob & unto their seed: but the Lord Moses he should not see it, because he murmured at the waters of Meribah. Numb. 20: 10. to 13. When Moses dyed; he was 120. years of age. his eyes were not dimmed: nor his naturall force abated: And the Lord buried him in a valley in the Land of Moab, over against Beth-peor, but, no man knoweth whither his sepulchre was, unto this day: to avoyde Idolatry y<sup>t</sup> the Israelite might offer unto his grave. Deu. 34: 5. 6. 7. The Children of Israel went for Moses in the plain

y<sup>e</sup>. Lord made Moses Moab. 30. dayes. Deu. 34: 8.

a god (unto Pharaoh & from his people) Before his death he (by gods appointment) ordained certayne Lawes for the preservation of mans body, & to bridle our corrupt Nature. Exo: 21.

Exo: 4: 15. 16. 17.

Exo: 7: 1. 2.

He ordained, certayne Judiciall Lawes, concerning buying, selling, perjury, & reference to Magistrate &c. Exo: 22.

He ordained, certayne ceremoniall Lawes of feast &c. Exo: 23.

God gave the Lawe (w<sup>ch</sup> he wrote with his owne finger & delivered unto Moses in tables of stone.) in thunder, & lightening, to compell the people to obey his Commandments with feare, & trembling. Exo: 20: 1. to 20.

Exo: 19: 16. 17.

But, the Gospell was given in triumph, & ioye. to many men to followe it willingly, & cheerfully. Luk: 2: 10. 11. 13. 14.

Moses commanded Aholiab, & Bezalel to make y<sup>e</sup> tabernacle: the Arke: the mercy seat: the table for shew bread: the Candlestick: the Altar of burnt offerings: the Altar of perfume: the Laver: & the priests garmente: Exo: 31: 1. to 11. Moses (from Gods mouth) appointed: 5. kinde of sacrifice: the burnt offering. Lev: 1. the meat offering. Lev: 2. the pearle offering. Lev: 3. the syme offering. Lev: 4. & the trespass offering. Lev: 5.



What the Diuill was: what now hee is: &:  
 what power he hath ouer men in y<sup>e</sup> world

The great Lucifer did once (with his Angells) liue gloriously in Heauen: but <sup>for</sup> aspiring to be equall w<sup>th</sup> his creatour, god <sup>cast</sup> them downe headlonge into Hell: reseruing them in chaynes of darkness vntill the great day of Iudgement. Jude: 6. 7.

This proud Diuill w<sup>th</sup> his Angells: fought a battle in Heauen w<sup>th</sup> Michael the Archangell & his Angells: but the Diuill was overthrowne, & his place was no more found in Heauen. Ren: 12. 7. 8.

Christ saith: I sawe the Diuill fall from Heauen, as if it had bene lightning. Luk: 10: 18.

Now hee is become the prince of the powers, & spirits of the ayre. Ephes: 2. 2.

Hee is called the prince of this world of darkness. John: 13: 31. Ren: 2: 13.

Hee is called the father of lyes: & hee is a murderer from the beginning. John: 8: 44. a Cofiner: 2: Cor: 11: 3.

Hee is the deceiver of all y<sup>e</sup> whole world. Ren: 12: 9.

By his subtilty deuiſes. Ephes: 6: 11. 2: Cor: 2: 11.

By his cunning wyles. Ephes: 6: 11.

Hee is called the red Dragon: to shewe his strength.

Hee is called the old Serpent of 5000. yeares: Hee is called Satan, or the Diuill: who is on that doth

falsely accuse the brethren b<sup>e</sup>fore god, day & night. Ren: 12: 3. 9. 10. Gen: 3: 1.

Hee casteth fire dartes at them. Ephes: 6: 16.

Hee can transforme himselfe into an Angell of light to delude the blinde, & ignorant. 2: Cor: 11: 14.

His sophisticall wyles, are called the depths of Satan: Ren: 2: 24.

Hee is called a roaring Lion; walking, & compassing the earth: & seeking whome hee may deuoure. 1: Pet: 5: 8. Job: 1: 7.

yet, hee knoweth not any mans thoughts. 1: Cor: 2: 11.

Hee onely works vpon mens actions: being much more apperchenſible then man, in the operation of a phantasmes, & dreames: by w<sup>ch</sup> hee works vpon the humours, & spirits y<sup>e</sup> floate in them.

Hee is called the prince of y<sup>e</sup> world. John: 14: 30.

The Diuill (as he is prince of y<sup>e</sup> ayre) hath his Throne. Ren: 2: 13.

Hee is called y<sup>e</sup> God of y<sup>e</sup> world. 2: Cor: 4: 4.

His name is Legion. Mar: 5: 9.

as hee lost his owne happines in seeking to be equall w<sup>th</sup> god so hee sought to destroye his people.



What power god is pleased to lymitt the  
Diuill for his temptations towards man.

Satan: couldly presented himselfe before god: with Job,  
& the rest of the godly: to tempt them, & enu in gods presence.  
Job: 1: 6.

Satan: took the right hande of Joshua the high Priest,  
to tempt him when hee stood before gods Angel: but  
god rebuked him, telling Satan, that he had sold that  
brande out of the fire for his owne seruice. Zach: 3: 1: 2:

Satan: stood vs against Ierall: & prouoked Dauid to  
number the people. 1: Sam: 21: 1:

Well, & easily may hee venture to tempt man: when  
he durst assault our Saviour Christ: 3. severall  
tymes, with such stronge temptations: that the text  
sayeth (after X<sup>t</sup> had made the Diuill depart) as Angels  
came, & ministered vnto his humanity. Math: 4:  
1: to: 12.

Satan, so strongly possessed Peter with infidelity: y<sup>e</sup>  
Christ (in anger) said to Peter, get thee behynde mee  
Satan, for thou saucourst of worldly things. Math:  
16: 21: 22: 23.

Satan so diuerted the good intentions of Sannamias, &  
his wife Saphira; that hee made them become hypocri-  
ticall liars vnto the holy ghost. Act: 5: 1: 2: 3.

Satan: had permission from god to buffet paul w<sup>th</sup>  
whips in the flesh: & to assault Gods body all ouer  
with botches, & Biles, to strengthen their faith. 2: Cor:  
12: 7: 8: 9. Job: 2: 7: 8: 9: 10.

Satan: by gods permission, & sending out, became a ly-  
ing prophett, & inticed Ihab to goe vs to Ramoth Giliad  
promysing him victory: but, hee found destruction.  
2: Chro: 18: 19: 20: 21.

Yet, let no man say hee is tempted of god: for god is  
truth; & cannot doe euil in himselfe. Jam: 1: 13: 14.

Neither doth god giue libertie to man, or Diuill to  
hurt, or tempt, any without his giuing them power. ex:  
When Pilate found X<sup>t</sup>, he had power to crucifie him: he  
answered; thou hast no power against mee at all, but  
what is giuen thee from above. Iohn: 19: 10: 11. Rom: 13: 1:

The Diuill askt X<sup>t</sup> leave to smyte Iust: Luk: 22: 31.  
Hee also: askt leave of god to assault Job: 2: 3. 1: Cor: 10: 13.



Testimonies to assure vs. that the Pope is Antechrist. & his doctrine Antichristian. set pag. 69.

The spirit speaks expressly: that in latter times, some shall depart from the truth, & hearken to the doctrine of Devils: forbidding to marry, & commanding abstinence from meate: w<sup>ch</sup> god never forbiddeth the eating of. 1: Tim: 4: 1: 2: 3: 1: Cor: 10: 25: Math: 15: 11: 19: 20.

The Pope Commands the traditions of Councils: to be preferred before the doctrine of Christ. Mar: 7: 7: 8: Amos: 2: 4: 5: Math: 15: 9.

His coming: is after the working of Satan; with all power, & signs, & lying wonders: hee exalts himselfe in the temple of god, shewing himselfe y<sup>e</sup> hee is god. 2: Thess: 2: 4: 9: 11: Jer: 9: 14: 15.

Then let all the world iudge; if the Pope be not (in substance) the hie apparent to the great whore of Babilon: for pride, both of hart, & in ornaments; making Emperours & Kings to kiss his feet: giving tolleration to Stewes; absolutely against gods commandment. (making himselfe drunk with the blood of gods &c.) maintaininge y<sup>e</sup> all such who are not popish, or not lyving therunto are Hereticks: & for such (were they Kings) if any subiects of his, durst kill them, or destroy the whole nation; hee dares promise them both absolution, & pardon (w<sup>ch</sup> is a breach of gods: 6: Commandement. Rev: 17: 4: 5: 6: 14: 18).

The Pope: hee takes instructions of X<sup>t</sup>. to St. Peter. & the rest of the rest of the Apostles; to mean for him to obey in hart, and action; though hee performe the ceremonie in words; writing himselfe servant, & servante. as X<sup>t</sup>. Commanded them in y<sup>e</sup> Dutie really to be. Phil: 2: 7: Math: 20: 25: 26: 27: Luk: 22: 27.

The Popish doctrine teacheth; to make crosseings to scare away the Devil; but Paul saith, the weapons of our warfare are not carnall: 2: Cor: 10: 4: but the signeing with the crosse is carnall, therefore, not prevaileth: evil spirits are chased away by prayer. Phil: 3: 18: 19: Mar: 9: 29: Act: 19: 15: If the name of Jesus, avoyded not the Devil: what X<sup>t</sup>. can



## Against auricular confession, inuoyed by a Masse priest.

When Ezra was high priest: he did not inuoye  
the people to come, & Confesse the secretest thoughts,  
sinned w<sup>th</sup> at any tyme, or tymes they had committed, or  
with whom, & in what manner: neither did hee allow  
any subordinate Minister vnder him, to compell the  
like as the Pope doth out of polliticie. But, hee com-  
mands them saying, goe, & confesse y<sup>r</sup> sinnes to god:  
& the people were so intellectuallly instructed in y<sup>r</sup>  
duties: that they answered him againe, as thou hast  
said, so must we doe. Ezra: 10. 11. 12. / Joshua: 7. 19.  
As I live (saith the Lord of hosts) every tongue shall  
confesse to mee. Rom: 14. 11. 12. / Job: 40. 4. / Ezra: 9. 6.  
They may object: Did not St. James say, confesse y<sup>e</sup>  
your faulte one to another, standing to the priest?  
I answer; no more is it so neant, then if I should  
say praye one for another; & meaning y<sup>e</sup> the people,  
should praye for the priest. Jam: 5. 16. 19. 20. / Lam: 1. 18.  
St. James saith; is any afflicted; let him praye; hee  
doth not bid him goe & confesse y<sup>t</sup> to a Masse priest.  
Jam: 5. 13. / John: 6. 37.  
Yet, if any be, or be burdened with some synfull  
actions, out of w<sup>ch</sup> he knoweth not how to free his  
conscience; but by the discomfort, & assistance of  
some godly deuine, this is lawfull, & pious, & an  
example to seldome vsed: but not inuoyed or  
compell'd advantageously to intayne the liues  
of any to death; but, it is a means to save their  
soules, by their godly assistance & powerfull prayer.  
Jam: 5. 14. 15. / Pro: 28. 13.

Cast thy burden vpon the Lord, & hee will sustaine  
thee. / Psal: 55. 22. / not the priest. / Rom: 7. 24.



Against the papist tenents; that there  
are severall places for purgatorie.

yea have purified your soules in obeying the  
truth. 1. pet. 1. 18. 19.

The blood of Christ shall purge the conscience of  
the penitent from dead works. Heb. 9: 14.

God purifieth the soules of the righteous by faith;  
Why then, dare the papist, put the yoke of purga-  
tory upon the people; only to merit the popes  
Coffer, & impoverish the peoples purse & soules,  
by their delusions. Act. 15. 9. 10. as. Act. 19. 25.

He that purifieth himselfe from synne: shall be-  
come a possell of honour. 2. Tim. 2. 18. 21.

Every man that is truly enlightened with a spiri-  
tuall hope; purifieth himselfe. 1. John. 3. 3.

David prayed: Lord, let thy tender mercies purge  
away our synns, for thy name sake. Psal. 79: 8. 9.

The iniquities of Isaiah the prophet. were purged  
by one of the Seraphims: with the touch of a coal  
from gods Heavenly Altar. Isa. 6. 6. 7.

That there is any such place, as the papists call a  
purgatory: but either a peretual glory in heaven, or  
eternall endless torment in Hell. is incredible: by  
this text of scripture. 2. Cor. 5. 1. 10. Rev. 14. 13.

As the tree falleth, so shall it rest: untill the gene-  
rall day of Judgement. Eccl. 11. 3.

If the papist shall object unto y<sup>e</sup>, what was St.  
Pauls meaning. 1. Peter. 4. 12. where he sayeth,  
think it not strange, concerning the fiery tryall;  
answer him with the first verse of the same chap-  
ter: He that hath suffered in the flesh (by many  
tribulations & afflictions, & borne them patiently)  
hee hath ceased from synne; & past thogh fiery tryall.  
St. Peter meaneth not purgatory. 2. Thes. 1. 4. 5.  
2. Tim. 3. 12. Rom. 5. 3. 4. Psal. 68. 13.

If any purgatory, could purge away the foulnesse of  
our synne; then is the testimony of the prophet  
Malachi false, & needles: w<sup>th</sup> say; y<sup>e</sup> god shall come,  
& sitt, as a refiner; & purge the sonnes of Leui. w<sup>th</sup>. &  
may assure us, that all papistricall purgatories  
are needles, if god will be iudge himselfe, & punish  
our faulte as pleaseth him either in rigour, or in  
mercy. Mal. 3. 2. 3. 5. 18. Titus. 2. 14.



# Against the idle course of life w<sup>ch</sup> Munchs vse.

Let every one eate the bread of his owne Labour: feede not the idle dreamer, w<sup>th</sup> will not worke. 2. Thes. 3. 10. 11. 12. Pro. 19. 15.

Followe yea not their works, for they brynde many burdens to men shoulde be, but themselves will not beare any. Math. 23. 3. 4. Isa. 9. 16.

Let not the wearing of their rough garmente bee a means to deceaue y<sup>e</sup>. Zacha. 13. 4.

Neither doe yea sequester your selves from the congregation of the righteous, as this Munchs doe; being Cloystered up, & imprisoned within bounds & Cells. During life. Heb. 10. 25.

They haue a seeming shewe of mortification: for in heed of penitentiall tearre, & groane y<sup>e</sup> w<sup>th</sup> are powerfull to starte the heautes: they (by way of meritorious penance) use launces & whips, to starte their flesh. 2. Cor. 2. 23. Psal. 6. 6. 119. 136. Hos. 12. 3. 4. Lu. 19. 27. 28. Rom. 3. 9.

The weapons of the righteous, are not carnall. 2. Cor. 10. 4. Phill. 3. 18. 19. Rom. 13. 13.

Learn of the Ant & Bee (yea idle dreamer) to labour for your living. Pro. 6. 6. Pro. 13. 9.

Be not slothfull in busines. saith S. Paul: Rom. 12. 11.

The liues of this Munchs; are according to y<sup>e</sup> liue of the Sodomite: spending their daye in lust, abundance of idleness, & fullnes of bread: against w<sup>ch</sup> ordination cryeth out, Ezekiel: because the papists maintaine y<sup>e</sup> lubberly fryere in abundance, & lett the poore & needy want. Ezek. 16. 49.

God, hath not called us to idleness, lust, & uncleannes, as the fiers p<sup>er</sup>: but to holines, & purenes of liuing: not seemingly before the eye of the world: but subliquely, euen to the face of god. 1. Thes. 4. 7.

Yet this empty p<sup>er</sup>fects, dare stand at a distance w<sup>th</sup> the righteous; & meritoriously say vnto y<sup>e</sup>: stand yea further from mee for I am holier then thou. Isa. 65. 5.

Such Doggs, & Swyne; are not fit Ministers for a holy dutie; Math. 7. 5. 6.

God, telle such, y<sup>e</sup> they are smooke in his nose. Isa. 65. 5.



# Against Voluntary poverty.

Lord; give me neither poverty, nor wealth in extremes:  
but, things convenient for my charge; least, being  
to full I strike at my god: or being too poor, I may be  
forced to steal. / Prov. 30: 8-9.

Blessed are such; that make themselves poor in  
spirit, hungering, & thirsting after righteousness.  
Math. 5: 3-6. / Isa. 61: 1-2-3. / Math. 11: 5.

The papist object: is it not said sell all thou hast,  
& give it to the poor; Mar. 10: 21. but, did not god  
make that Command, to trye the richer young man who  
had great possessions: / X<sup>p</sup>. did not give this Command in  
generall. if so, hee would never have said to Zachary  
this day is salvation come into thyne house. / Luke 19:  
8-9.

The papist object: Did not Annas, & Saphira sell  
their possession: yes; but marke St. peter answer:  
after the Land was sold; was it not then in thyne  
owne power to keep or dispose of: what neededst thou thus  
to lye unto the holy ghost. / Acts. 5: 4.

The papist, & others. object: what, was it not said,  
that not any possessions or estate what soever the  
people enjoyed, would they acknowledge for their  
owne, but they had all things Comon. / Acts. 4: 32  
34: 35.

In the primitive times; when gods people were but a  
small number, & their persecution, dayly, dangerous,  
& great, y<sup>t</sup>. they could finde neither rest, nor reliefe:  
then the rich sold their possessions, to relieve the  
poore, & committed the issue thereof into the hands of  
Apostles, who made use of it, to their owne use,  
as the papist, & others doe. / Acts. 4: 2-3-4: 35.

X<sup>p</sup>: Comandeth me, to give my charity to every needy  
soule that asketh me according to my ability: &  
if I give away, y<sup>t</sup>. estate that should be to main-  
taine my selfe in want; & relieve such poore;  
how can I obey gods Commands. / Luk. 6: 30.

peter, had a house.  
John: had a charge  
to provide for X<sup>p</sup>.  
Mother.  
matthew, feasted  
of his owne good.

Hee, y<sup>t</sup>. provideth not for his family; is worse, then  
an Infidel. & if I give away all my estate, how  
can I provide for them. god giveth no such Command.



# Against papisticall penance. / or, service.

God almighty: hee giues command that y<sup>e</sup> shall nei-  
ther rite, nor handle y<sup>e</sup> bodies; nor make balms on  
your heads, as the sūyere doe. / *Leu. 19: 27. 28. / Leu. 21: 5.*  
*Deu. 14: 1.*

You shall not disfigure y<sup>e</sup> faces: to seeme like such as  
had washed their bodies with fastinge: as doe the hypo-  
crites. *Math. 6: 16. 18. / Zach. 7: 5. 6. / Isa. 58: 5. 6. 7.*

There is; forbidden the priest to marry: & command abstinentie  
from diuerse sort of meate w<sup>ch</sup> god alloweth to bee eaten  
*1. Tim. 4: 3. 4. 5.*

Saying touch not, fast not, handle not: *Coll. 2: 20. 21.*

What soeuer is souled in the shambles, that eat ye: &  
asking no question for conscience sake. *1. Cor. 10: 25.*

Believe; y<sup>e</sup> there is nothinge that goeth into man, can  
defile his soule: onely that w<sup>ch</sup> proceedeth (euill) from  
the hart, & cometh forth of the mouth, that defileth a  
man. *Math. 15: 11. 19. 20.*

There is; teach mens traditions: for gods doctryne; &  
make it nothinge to deuide, & break those commande-  
ments, w<sup>ch</sup> writt w<sup>th</sup> his owne fingers on tables of  
stone. *Mar. 7: 7. 8. / Deu. 9: 10. / Exo. 31: 18.*

S. Paul; hee tells such meritt-munger; y<sup>e</sup> hee is a  
fraude of their saluations. because they more obediently  
observe dayes, & months, & yeares, & tymes; then gods  
true seruice. *Gal. 4: 10. 11.*

yea ought not to sequester y<sup>e</sup> selues from society: as y<sup>e</sup>  
munks, & Hermitte doe, wholly. *Heb. 10: 25. 26.*

Neither should they weare rough garment: to detraue  
the ignorant: with a blinde meritorious zeale.  
*Zach. 13: 4.*

Be ye assured: that bodily penance, profiteth  
but little of it selfe. *1. Tim. 4: 7. 8.*

god tells papisticall Choristere: whose delighte are  
more settled on their songe booke, & note; then on the  
diuine substance: I hate the melody of y<sup>e</sup> songs: & y<sup>e</sup>  
noise of y<sup>e</sup> psallis. *Amos 5: 23.*

Bringe mee (saith god) no more vaine oblations, your  
dayly intente, is abominable to mee: euen your sol-  
lemne meetings, & sabbaths, I hate. *Isa. 1: 11. to 15.*  
*Heb. 10: 11. / Mall. 1: 7. 8. 12. / Jer. 14: 12.*



# Against any seemmings to Meritt.

Christ: he tells vs, y<sup>t</sup> if wee will followe him, & bee  
his Disciples; wee must deny our selues: y<sup>t</sup> is, any  
meritt wee can seeme to deserve from our best  
actions: for, when wee haue done all that wee are  
able, yet wee doe but our Dutie: & at the best, wee  
are paymable seruants. Math. 16: 24. Luk.  
17: 10. / Psa. 49: 7. Gall. 6: 4: 5.

Job. 9: 28

There is none that is able to full fill the Lawe (if  
the full Lawe performed, were meritorious) no, not  
one, is able to discharge that due. / 1. John: 1: 8. 10.  
Psa. 14: 2. 3. / Psa. 143: 2. / Rom. 3: 10. / gall. 3: 11: 13.  
Of our selues, (without gods grace) wee are not suffi-  
cient to thinke a good thought. 2. Cor. 3: 5.

Those that bynde themselves vpon the Lawe, that is,  
doe believe they can thoroughly performe it, & there-  
by shall meritt, this, I say, are fallen from  
grace. / gall. 5: 4: 18. / Job: 22: 2. 3.

By grace, by w<sup>ch</sup> cometh a new birth, & regeneration  
of the spirit. By this (through faith) yea are  
saued; not of your selues, it is the gift of god:  
not of works, least any man should boast of his  
meritt. / Ephe. 2: 8. 9. / Tit. 3: 5. 7. / Phil. 3: 9. 12.  
Rom. 4: 14. 15. 16.

The best of all our actions, are but as filthy po-  
luted raggs. / Isa. 64: 6. / Job: 9: 28. / Hos. 6: 4.

And, hee y<sup>t</sup> breaks the least title of the Lawe:  
is guilty of all the whole. / Jam: 2: 10. / Col. 2: 21. 23.

Nehemiah; he desired god, in mercy to remember  
him for all his good works. he did not claime any  
meritt. / Nehem. 13: 21. 22. 29.

Christ: hee assureth vs, that the poore synfull,  
but penitentiall publican, disclaimeing any  
worth in himselfe: when away iustified, before  
the boasting Pharisee, would who would seeme  
to haue kept the Commande. Luk. 18: 9. to: 15.

There is no other meane vnder heauen to be saued,  
but by, in, & through the meritorious passions of  
Jesus Xt. apprehended by faith. / Hos. 13: 4. / Act. 4: 12.  
Math. 18: 11. / Psa. 49: 26. / Ephe. 2: 5. 8. 2. / Tim. 1: 9.



see page: 75:

No person (without gods gift) can be powerfull  
to absolue, or excommunicate, any Symmer.

God causeth the Lott to fall vnto such as hee intendeth  
shall make his minister. as. to Mathias. Acte 1. 24. 26.  
Seperate mee Barnabas, & Saul for the work. y. I  
haue chosen them to, saith the holy ghost. Acte 13. 2.  
This; had gods spirit indwelt into them. Acte 2. 4.  
Paul was made a Minister, by the gift of grace. Ephes. 3. 7. 8.

No man ought to assume this ho: vnto himselfe, but hee  
that is called of god. as Aaron was. Heb. 5. 4. or, as  
Samuell was. 1. Sam. 3. 1. 4. 19. 20.  
God doth giue vnto such Ministers as this; the key of  
Heauen. to bind in, & shutt out, such persons as they  
may conueine, fitt for honour, or dishonour. Matth.  
16. 19.

Their prayer, shall not onely save the sick from death,  
but also pardon their synnes, that truly are sorry, &  
will resolutely repent. y. Jam. 5. 14. 15.

Whose synnes they remitt are remitted. & whose synnes  
yea remitt are remitted. John. 20. 23.

Such as this, were ordained at Crete. By Titus. 1. 5.  
They had power giuen them to excommunicate the  
obstinate brethren, & to deliuer them ouer vnto Satan  
to be punished, as Paul did Hymenius, & Alexander.  
1. Tim. 1. 20. 1. Cor. 5. 5.

As no water could washe away Naahman Leprosy  
but Iordanne; (because the promise was thereto annexed.)  
no more can any man giue absolution, y. hath not  
this former promise settled vnto him by y. spirit  
of God. Exo. 31. 3. Math. 5. 13. to 17. Isa. 61. 1. Ex. 4. 4.  
Leuit. 33. 7. Math. 4. 19.

God hath made this, ministration of the new testament;  
not of the letter, but of the Spirit: the letter killeth,  
but the spirit giueth life. 2. Cor. 3. 6.

That person which by open denunciation of y. church  
is rightly cutt of from the members, & excommunicated;  
ought to be taken of the whole multitude of y. faith-  
full, as an Heathen, & Publican. vntill hee be openly  
reconciled by penance, & receaued againe. Article 33.



The blessed sacraments: were offered  
 vnto the Apostles, by X<sup>t</sup> on a Table; not on an Alter.

When X<sup>t</sup> had blessed the sacraments, hee said;  
 Behould, the hand of himi y<sup>t</sup> betrayeth mee, is w<sup>th</sup>  
 mett out the table. Luke: 22. 19. 20. 21.

There is: 12. Apostles, Did ordaine .7. Deacons; because  
 they themselves would not intermitt their pray-  
 ing, & preaching, to serue tables: that is, to giue  
 the Communion. Article. 6. 1. 2. 3. 4.

God X<sup>t</sup> hee ordained. but: 2. Sacraments. viz.  
 Baptisme, & the Lords supper. Article. 25.

Those: 5. commonly called (by the Papists) Sacra-  
 ments. viz. Confirmation, Penitencie, Order,  
 Matrimony; & Extreame unction: haue not any  
 visible signe, or ceremonie ordained of God.

The Sacraments, were not ordained of Christ to  
 be carried about, but, that wee should duly vse  
 them. Article. 25.

Transubstantiation, (or the change of the substance  
 of bread, & wyne) in the supper of the Lorde, can  
 not be proued by holy writ, but is repugnant  
 to the plain words of Scripture. Article. 28.

John: 6. / 52: 60.  
 John: 4. / 34.  
 John: 6. / 33: 63.  
 Rom: 14. / 17.

Nether is the Cupp of the Lorde to be denied to  
 the layety: for both the parte of the Lords Sacra-  
 ment, by X<sup>te</sup> ordinance, & Commandement, ought  
 to be ministered to all Christian men alike.  
 Article. 30.

Luke: 22. / 19: 20.  
 John: 6. / 53.

Mar: 14. / 22: 23.



The will, & Testament, of Christ Jesus.  
att his death. / Heb. 9. 16.

Christ: made all the Elect children, & s<sup>c</sup> of god;  
heir, to his Heavily will. / Rom. 8. 17. / Tit. 3. 7.

The legacies, w<sup>ch</sup> he gave before his death were: 4.  
True faith. / Jude. 20. / Jam. 2. 20. / 2 Cor. 5. 7.

True repentance. / Acts. 5. 31. / Acts. 11. 18. / Rom. 2. 4.

Forgiveness of sinnes. / Math. 9. 2. / Jer. 31. 34. / Mar. 2. 7.

Eternall life. / 1. John. 5. 11. 13. / 1. Tim. 6. 12. / Joh. 10. 28.

Acts. 2. 1. 2. 3. 4. The executor of this will, is the holy ghost. / Rom. 5. 5. / Joh. 14. 16.

Acts. 1. 8. 9.

The Witnesses to this blessed will of Christ; are,  
the Apostles: the holy Angels: the faithfull ministers:  
the Constant Martires: & all the godly to the end  
of the world. / Luk. 10. 23. 24. / Mar. 3. 17. / Psa. 104. 4. / 119. 46.

This will, & Testament, differeth from the old in  
3: points: the old, figured x<sup>t</sup>, in shadowes, & covert  
manner; this new delivredth the body, lively, & plainly:  
god spake in the old testament by Moses; in this, by  
Christ: in the old, is the covenant of obedience; in y<sup>e</sup>  
new, is established the Covenant of Grace. / Heb. 10. 16.



from the Creation; to the last Day of  
Judgment: Deuyns hould, y<sup>r</sup>. shalbe. 8. ages.

The first; from Adam, to Noah; continued. 1656.  
yeares.

The. 2<sup>d</sup>. from Noah to Abraham; continued. 365.  
yeares.

The. 3<sup>d</sup>. from Abrahams Departing from Ur; unto  
the Departing of Israel from Egypt is: 430. yeares.

The. 4<sup>th</sup>. from Israels getting out of Egypt; to the. 1.  
Building of the Temple. 80. yeares.

The. 5<sup>th</sup>. from the Building of the Temple; unto the  
Captivity of Babilon. 419. yeares.

The. 6<sup>th</sup>. from the captivity of Babilon. to the re-  
edifying of Ierusalem. 145. yeares.

The. 7<sup>th</sup>. from the reedifying of Ierusalem; unto  
the coming of Christ. 483. yeares.

The. 8<sup>th</sup>. from the coming of Christ: to the last  
Day of Judgment: & w<sup>th</sup>. tyme, there is already past  
1643. yeares. in all; since the Creation: 5221.  
yeares. past.



Divines; ought not to bee Judges, or Captaines; or  
Justices, in temporall affaires, or on life & death.

No man that warreth, a spirituall warfare;  
mangleth himselfe with the affaires of y<sup>e</sup> world.

2. Tim. 2. 4.

The Jewes could Pilate; it was not Lawfull for them  
to put any man to death. much lesse, for y<sup>e</sup> Levitic.

John. 18. 31.

Nether the high Priest, nor subordingte Ministers  
were to deale with matters of blood w<sup>ch</sup> touched y<sup>e</sup>  
life: but the offenders were brought to y<sup>e</sup> gate of y<sup>e</sup>  
Citty, where the Magistrate sat. Gen. 17. 5.

August: tract:  
in Johan. 6.

Observe; that civill Lawe, & humane constitu-  
tion, are given, & made, Not by Pope, priest, or  
pilate, but by King, prince, & Magistrate.

Moses, he went not out to warre with weapons;  
but with devout prayer; Exo. 14. 11. 12.

Yet, Urban the 6. & Clement the Ant<sup>e</sup> = pope fought  
Duttre great battailes to the losse of 5000. men on y<sup>e</sup>  
on side; fox: page. 434. Col. 2. Hen. 5. p<sup>r</sup>ince Bp. of  
Norwiche being then the popes Captaine generall,  
in France, where hee sacht the towne of Gravenidge,  
& put both man, woman, & Childe to the sword.

fox: page. 446. Col. 2.

Pope Julius: hee cast his keys into Tyber: & betooke  
himselfe to the sword, & waged many battaile: at  
last he was encountered by Lewis the French. K.  
& slaine in that battaile on Easter day w<sup>th</sup> the num<sup>r</sup>  
of 16000. more; for w<sup>ch</sup>, hee was condemned by the  
Councell of Turon. fox: page. 798.



Against St. Peters supremacy, as made of y<sup>e</sup> Apostles.  
from whence the Pope claymes his succession. L.

The papist would maintaine the Pope to bee the  
true successor & superdame, as (he saith) Peter  
was, by this. 3. Texts of Scripture followinge.  
First; X<sup>t</sup>. said, thou art Peter, & upon this rocke  
will I build my church: I will give unto thee  
the keys of Heaven: what soever thou shalt bind  
on earth, shall accordingly bee ordered  
in Heaven. Math. 16. 18. 19.

Secondly; because X<sup>t</sup>. nominated Peter, before  
any other of the 12. Apostles, Math. 10. 2.

Thirdly; because, he commanded Peter: 3. times  
to feed his sheepe. John. 21. 15. 16. 17.

To the first I answer. the Apostles (in respect  
of their doctrine) are called the foundation of y<sup>e</sup>. Church: X<sup>t</sup>. himselfe being the chiefe corner stone.  
Ephes. 2. 20. 21. 22. Act. 21. 14. & X<sup>t</sup>. did not  
(in saying thou art Peter) more build his church  
on his <sup>faith</sup> then on the rest; but on his <sup>faith</sup> <sup>person</sup>.  
neither was there more power given unto him  
then unto the 11. by this universall worde.  
X<sup>t</sup>. made them equally powerfull, to doe mir-  
acles &c. Math. 10. 1. Math. 18. 18. John. 20. 22. 23.

X<sup>t</sup>. saith to Peter (for his incredulity) get thee  
behinde me Satan: Math. 16. 23. & for his iniqui-  
tate, what should become of the disciples y<sup>e</sup>.  
X<sup>t</sup>. could? what is that to thee? beside Peter  
was a man required. Blasphemer. Math. 25. 70. to: 74.

And St. Paul, could Peter to his face in his owne  
Bishopricke, that hee was to bee blamed: & Cephas &  
gave mee & Barnabas the right hand of fellowship.  
skippinge. 7. 9. 11.

Again. if St. Peter had byne the superdame over  
the Apostles: what power then had they to send  
Peter & John to Samaria: Act. 8. 14.

St. Ambrose de incarnat. cap. 4. 5. saith, it is not  
spoken of St. Peters flesh, but of his faith, y<sup>e</sup>. the gate  
of Hell should not prevaile against.

Sp. Riddle martre  
fox: page: 1758:  
col. 2.



The Pope; of himselfe, hath no power  
to call Councells, without assistance.

The Pope, hath not absolute authority to call, re-  
monst, dissolve, or establish Councells, by this plan  
of Scripture: Acte. 6: 2. 3. 4. The. 12: Apostles not  
personally (whose successor, & imitator the Pope  
challengeth to be) called the Multitude together  
of the Disciples: about the Election of Deacons.

And the Apostles & Elders came together to con-  
sider of this matter. Acte. 15: 6.

And the day following Paul went in with his  
unto James, & all the Elders were present. Acte. 15:  
21. 18.

Lay men, as well as Priests: ought to be assembled:  
for this cause, Zenas the Lawyer, was joyned as a  
follower in Commission, with Apollos. Titus. 3: 13.

It seemed good, to the Apostles, & Elders, with y.  
Whole Church to send chosen men out of their owne  
Company to Antioch. with Paul, & Barnabas.  
Acte. 15: 22.

St. Augustine saith: that the Catholique Bishops  
& the Donatists did meet together to dispute, at  
the Command: of the Emperour. And y. there  
were in that Councell. 236. Catholique Bps. of  
Carthage, & of the Donatists. 279. Brouicul.  
collat. lib. 1: cap. 1.

The Church hath power to decree rites, & ceremonies;  
& hath authority to decide controversies of faith:  
yet, it is not lawfull for them to ordaine any act  
contrary to gods written word: neither may they  
so expound one place of Scripture, y. it be repug-  
nant to another. Article. 20.

Generall Councells may not be gathered together,  
without the Command of the Princes. And being  
gathered, their ordinances have neither strength,  
nor authority, unless they be confirmed by the  
holy Scriptures. Article. 21.



Wee ought not to beleeve in the Church, as the papists doe; because y<sup>e</sup> Church may err.

To beleeve is taken: 3. severall wayes: 1. ther is credit Deo: to beleeve god, that is to trust him in all things: 2. ther is, credit Deum, to beleeve god to bee: & credit in Deum, to beleeve in god, as our Creatour, Lord, & onely Redeemer. So: wee doe credit Ecclesiam, beleeve that ther is one holy Catholique Church. / credit Ecclesia, give credence to that Church (following the word of god) but, wee doe not in any wise credit in Ecclesiam beleeve in the Church, that were meane of Idolatry.

The prophet saith; cursed is hee y<sup>e</sup> trusteth in man: but they w<sup>ch</sup> beleeve in the Church, trust in man, & make the popes will, the Churches Lawe, w<sup>ch</sup> no man dare (on penalty) contradict the pope being the heade of the Church. Jer: 17. 5.

It is to be remembered, that St. John was as able to keepe the Church of Ephesus from error; as y<sup>e</sup> pope was, to keepe Rome: yet the Lord threatened to remove his Candlestick from amongst them, except they repented. Rev: 2. 1. 5. from the soles of the foot, even unto the heade, ther is nothing sounde in Jerusalem: but they are become a synfull nation: a people laden with iniquities. if so, how then can this popish Church (w<sup>ch</sup> opposeth gods Lawes, & maintayning ther owne) bee free from error? Isa: 5. 3. 4. 6.

As the Church of Jerusalem, Alexandria, and Antioche have erred: so also the Church of Rome hath erred; not onely in their livinge, and maner of ceremonies, but also, in matters of faith. Article. Eliz: 19.



see page 160.

hearing or  
Wee ought not to deny the takinge of the  
Sacrament; from y<sup>e</sup> hands of a wicked Minister.

Cwillet.

Of ministers ecclesiasticall. The Church is not to con-  
ceale to sinfulness: as though their unworthinesse,  
could make the word preached, or the Sacrament  
delivered, of the lesse effect, to such as worthily de-  
serve, or receive them. Nor, on the other side,  
to highly, as if the dignity of their callings were  
cause good enough y<sup>e</sup> what they doe (ex opere operato)  
take happy effect. Acte. 26.

The Scribes, & Pharisees sitt in Moyses Chaire. / Math.  
23. 1. 2. 3. 4. 5. 6.

Some Ministers medd preach Christ even of envy,  
& strife: other some of good will. what then? it  
shall nothinge hinder my attentions, & receivinge.  
Phill. 1. 15. 18. for thereby I shall be a gainer: if he  
preache sound doctrine, I may increase my soule:  
if false doctrine, my understandinge.

Wee are to receive gods word from the Minister,  
as his Stewards (all w<sup>h</sup> are not iust) 1. Cor. 4. 1.  
But, if upon apparent evidence, such men be found  
of their faulte & refuse instruction, then let him  
be reputed as an Heethen. / Math. 18. 17.

Note this: it is not hee that planteth, nor hee y<sup>e</sup>  
watereth can gaine an increase: untill it please  
god to give the hearer his blessings of attention,  
sorrowe, repentance, & mortification. 1. Cor. 3.  
4. 5. 6. 7. 8. / Rom. 9. 16.

Although in the visible Church, the evill be done &  
mingled with the good, & sometimes the wicked, o-  
have cheefest authority in ministration of gods word,  
& Sacramente: yet, for as much as y<sup>e</sup> they doe not  
the same in their owne name, but in X<sup>tes</sup>; wee may  
both heare his word, & receive y<sup>e</sup> Sacramente from  
them, without diminishing the effecte of X<sup>tes</sup> ordinance;  
it is our faith in apprehending, not their worth in y<sup>e</sup>  
giving, y<sup>e</sup> can save our soules. / Article. 26.



73.  
133.

A Definition; of the true Catholique Church: of w<sup>ch</sup>, the wicked, are not members.

The Catholique, & universall church of god; is, the inuisible company of the faithfull, elect, & chosen to eternall life; John: 10: 16.

The particular church, is a member of the universall: it is a visable company of people amongst whom the pure word of god is preached, & the Sacraments duly, & rightly administered: amongst w<sup>ch</sup>, there may be many hypocrites, & to the worldly ends will be: yet are they, no more members of christe church, then farre can be wheat.

Christe sheepe doe followe him in life, & example to the utter most of their indevour. so doe not y<sup>e</sup> wicked. John: 10: 4: 5: 14: 16.

Christ is the head of this true Church: w<sup>ch</sup> hee sanctifieth & cleaseth by washing of water w<sup>ch</sup> is baptism by his word: That hee may present it to himselfe, a glorious Church, without spot, wrinkle, or blemish. Ephes: 5: 23: 26: 27. from w<sup>ch</sup> the wicked cannot be saved, & therefore, cannot be true Catholique members.

Christ: gathereth all into one body by faith; where so ever they be scattered over the face of y<sup>e</sup> earth. John: 11: 52.

Christ; doth not onely call the elected, his children: but, hee doth adopteth them, his house, Rom: 8: 17. Because the wicked went out from us; therefore, shall they not be of us. 1: John: 2: 19.

Determining confesseth, that the Church is a living body, consistmg of a soule, & body: the soule, is the inward graces of the spirit: the body, the external, & outward profession: Some, are both of the soule, & body of y<sup>e</sup> Church; & those are perfect: some of the soule, but not of the body, as the excommunicated (if they have faith) some are of the body, & not the soule, as the hypocrites. Bellar: de Eccl: lib: 3: cap: 2: St. Augustine saith; y<sup>e</sup> the unspeckled spouse y<sup>e</sup> Church: is meant (onely) of such, who are righteous, faithfull, & holy.



The Difference in doctrine; betwixt S. Paul  
& y<sup>e</sup> Church of Rome: in: 26. severall points

1. S. Paul teacheth, that Election, is of gods free grace.  
Rom. 9. 11. & not ex operibus praeiudicis. Rom. 11. 5. 6.
2. We are justified by faith only before god, without good works. Rom. 3. 20. 28. Rom. 4. 2.
3. The good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve heaven. Rom. 8. 18. Math. 16. 24. Isa. 64. 6.
4. The books which were committed, unto the custody of the Jews: are (only) gods Oracle, & Canonall.  
Rom. 3. 2.
5. The holy Scriptures have gods authority; & therefore above the authority of the Church. Rom. 9. 17.  
Rom. 3. 4. Gal. 11. 22. Rom. 11. 32.
6. All that desire to be saved: as well Laity, as clergy, must faithfully read, & understand y<sup>e</sup> Scriptures.  
Rom. 10. 2. Rom. 15. 4. Rom. 16. 26.
7. All Image, made in imitation of the true god, are very Idols. Rom. 1. 23.
8. To bowe the knee to any Image religiously is meane of Idolatry, & a lying service. Rom. 11. 4.
9. We ought not to make prayer to any but to god only in whom we believe, & therefore, not to S<sup>t</sup>. or Angells. Rom. 10. 13. 14.
10. Christ: hee is our intercessor in Heaven. Rom. 8. 34.
11. The only sacrifice of a Christian; is the spirituall offering of the soule, & body to holines, & righteousness: no reall sacrificing of Xt. in the Masse. Rom. 12. 1.
12. The religious worship of Idols, as well as Labia, belongeth only to god. Rom. 1. 9. Rom. 12. 11.
13. All Christians, ought to serve god, & praye in their own native Language. Rom. 14. 11.
14. In the state of Corruption, we have not of our selves any free will unto good. Rom. 7. 18. Rom. 9. 16.
15. Concupiscence in the regenerate: is syn: Rom. 7. 7. 8.
16. The Sacramente, doe not conferre grace ex opere operato, only as a signe, or seale y<sup>t</sup> it is already conferred.  
Rom. 4. 11. 12. Rom. 2. 28. 29.



The Difference in Doctrines; betwixt S. Paul, & y<sup>e</sup> Church of Rome; in: 26. severall poynts of Scripture.

17. Every true beleeving Christian, may in this life be assured of his salvation. Rom: 8: 9: 16: 35.
- No man in this life, (since the fall of Adam) is able perfectly to fulfill the Commandments of god. Rom: 7: 10: Rom: 3: 19: Rom: 11: 32.
18. The placing of meate religiously to be eaten on certain dayes, & forbore on others, is merely superstitious. Rom: 14: 3: 5.
19. The imputed righteousness of X<sup>t</sup>. is that only which maketh appeare just before god. Rom: 4: 9: 11: 17: 23: 24.
- The flesh of X<sup>t</sup>; was made of the seed of David, by incarnation; not of a wafer cake by transubstantiation. Rom: 1: 3.
20. All Christians are S<sup>t</sup>. & not those whom the Pope doth only Canonize. Rom: 8: 27: Rom: 15: 31: Rom: 16: 2: 15: Rom: 15: 25.
21. Iesu Christ, the god of peace, & not Iesu the woman: was appointed to bruse the Serpents head. Rom: 16: 20: Gen: 3: 15.
22. Every subject must in conscience be subject & paye tribute to the Magistrate, that beareth the sword. Rom: 13: 1: 2.
23. That Paul; not Peter was ordained by the grace of god, to be the head of the Apostles to the Gentiles, & so consequently of Rome: it becoming the Chief City of the Gentiles. Rom: 15: 19: 18: 19: 20: Rom: 16: 4.
24. The Church of Rome may erre, & fall away from the truth, & faith, as well as the Church of Jerusalem: or any other particular Church. Rom: 11: 20: 21: 22.



What; & where; Hell is supposed  
By Divines to bee: & what y<sup>e</sup> harm<sup>t</sup> are

v. xaxist bunt nix  
 bunt d' offnigs zu  
 selbste bunt fram  
 quagatoris. 2. Mar  
 12/43-44: pto  
 xray for y. bunt

Hell: is supposed, to be a deprivation of gods fa-  
 vour: & the absence of his light, & countenance,  
 with all the Horror of a guilty conscience endur-  
 lastingly gnawing upon the Soule: And dark-  
 ness, is taken for utter exclusion from y<sup>e</sup> presence  
 of god. Wherefore, it is not the place, but the  
 wrath of God, & the absence of his comfortable  
 spirit, that causeth such endless, & unspeakable  
 punishment, & fears. 2: Thes: 1: 8. 9. Isa. 65: 14.

Cast the unprofitable servant into utter dark-  
ness, where shall weeeping, & gnashing of teeth.  
Matth: 25: 30.

Depart from mee ye accursed: into everlast-  
ing fire prepared for the Devil & his Angels. Math.  
25: 41. where, the worme dyeth not. Mark. 9: 44.

The Lord cast the Devil & his Angels into Hell: &  
shutt him up in that bottomless Pit, in utter dark-  
ness. Rev. 20. 3. 2. Pet. 2. 4. Jude. 6.

For he it, which is deep, & large, the pile thereof is like  
as much wood: & the breath of the Lord, like a stream  
of brimston doth kindle it. Isa: 30: 33.

Look how much the world shall weaker through  
age: so much the more shall evils increase upon  
those that live in it. 2. Esdras. 14. 16. 17. 2. K. 21. 12.

Ps. 118. hath enlarged her self: & opened her mouth  
without measure. Isa: 5. 14. it is now full. Pro: 27. 20.

In Hell: Dmcs did lift up his eye, & sawe Lazarus  
a farr of in Abrahams boosome. Luk: 16/23.

Between the wicked, & the godly, there is a great  
Gulf fixed, so that if the wicked cannot come  
near the righteous. Luk: 16: 26.

The Spirit brought Jesus, that he would not com-  
mand them to go out into the desert. Luk: 8: 30: 31:



Against Circumfizing the flesh: &  
it is y<sup>e</sup> Circumfizion of y<sup>e</sup> hart, y<sup>e</sup> phaseth God.

Abraham receaved the signe of Circumfizion,  
as a seal of the righteousness of faith, w<sup>h</sup> faith  
he had yet being uncircumfized: that he might  
be the faith of all them that belodone: thought they  
be uncircumfized. / Rom: 4: 11.

In Jesus X<sup>t</sup> neither Circumfizion awayeth any thing,  
nor uncircumfizion: but faith workenig by love  
in X<sup>t</sup>. / gall: 5: 6.

Blessed is that man to whom the Lord imputeth  
not synne. / Rom: 4: 8.

Yea are circumfized, w<sup>th</sup> a spirituall Circumfizion:  
by puting of the body of synne in the flesh; by the  
Circumfizion of X<sup>t</sup>. / Coll: 2: 11.

Paul saith of himselfe in spirituall circumfizion:  
I live: yet not I, but X<sup>t</sup>. liueth in mee, I live by  
faith, in the Sonne of god: who was circumfized,  
& crucified, to purchase my redemption. / gall: 2: 20.

The outward Circumfizion of the flesh is of no  
validity: but the inward circumfizion of the hart,  
in the powerfullnes of the spirit, not in perfor-  
mance of the letter, is most acceptable to god.  
/ Rom: 2: 28: 29.

Circumfize the fore skynne of y<sup>e</sup> harte: & dedicate  
your actiones, holy unto god. / Isr: 4: 4.

God will circumfize thy hart; & the harte of thy  
seed: yt. yea may live p<sup>r</sup>rightly. / Deu: 30: 6.

The Lord is more p<sup>r</sup>unto such as be of a broken hart,  
& will save such as be of a contrite spirit.  
/ Psa: 34: 18. / Psa: 57: 15. / Psa: 147: 3.



Water, & the X. in Baptisme; are only the  
seales of regeneration, into spirituall Baptisme.

Unless a man be borne againe of water & y. spirit,  
he cannot enter into the Kingdome of god. / Joh. 3: 5: 7:  
This text (being by them taken in a littell sense)  
causeth the papist to maintaine that all Infants  
unbaptized, are deprived of eternall life: except  
they bee Martyre: or doe some penance: to disprove  
wch, knowe.

Not the Materiall water, used in Baptisme; but the  
poureing grace of Jesus X. is called y. water of  
life. / John: 4: 11.

John the Baptist, hee used water: but X. hee baptizeth  
with the holy ghost, & with fire. / Math: 3: 11. / meaning  
ing the fire of the spirit as in Acts. 2: 3. / by wch you  
may observe, that y. are not tyed to the littell sense  
no more of fire, then water, the effecte being spiri-  
tuall. / John: 1: 33.

Christ. saith vs, by the washing of regeneration,  
& renewing of the holy ghost. / Tit. 3: 5. / Eph. 5: 26:  
saying: hee that believeth: out of his belly shall  
flowe rivule of water of life. / John: 7: 38: 39.  
Mar. 16: 16. / Acts: 2: 38. / 1. Cor: 12: 13. / Acts: 10: 47.

Christ Comanded his Disciples to baptize all the  
Nations; in the name of the father, of y. Sonne, &  
of the holy Ghost. / Math: 28: 19: 20. / 1. Cor: 1: 14: 15: 16.  
Baptisme doth now save vs: (not the putting away  
the filth of the flesh, but the answer of a good con-  
science towards god) by the resurrection of Jesus  
Christ. / 1. Pet: 3: 21.

There is but one Lord: one faith. one Baptisme. / Eph. 4: 5:  
And, by one spirit (only): are we baptized into  
the body of X. / whether wee bee Jewes, or Gentiles,  
wee have byne all made to drinke into one spirit.  
1. Cor: 12: 13.

As many, as have byne baptized into X.; have put  
on X. / gall: 3: 27. / Rom: 6: 3: 4.



Quere. 73.  
147.

Churches: in themselves; are no more holy  
then any other place; but in tyme of prayer.

Bernard saith, your churches are holy; because  
of your bodies: as your soules are holy, because of  
your spirit y<sup>e</sup> dwellth in y<sup>e</sup>; therefore, y<sup>e</sup> churches  
(in themselves) are not holy.

Contrarie Texts

Exo: 3: 5.

Josh: 5: 15.

Gen: 28: 17.

Math: 21: 12: 13.

Isa: 122: 1.

Isa: 132: 7.

Every place; hath gods presence, & therefore is all  
alike (in it selfe) the sanctification; cometh by  
prayer. / concil: constant: lib: 6: cap: 7.

Chrysostome; putteth prayer in the church, to  
be more effectually, then domesticall & private  
prayer: not for the more holiness of the place; but  
because of the Congregation assembled. / Rom: 3:  
It in comfort hensib: Dei natur:

The promise of our Saviours, is generall; when so  
ever 2. or 3. be gathered together I am in the  
middest of them. / Math: 18: 20.

I will; that men praye every where: Ergo they  
may be heard (praying in faith) in any place.  
1: Tim: 2: 8.

My house; shall be called an house of prayer, for all  
people. / Isa: 56: 7. / 1: Kings: 8: 27: 33: 34.

When thou prayest; enter into thy closet: & when y<sup>e</sup>  
hast shutt thy door, praye to god in private; & he  
will reward thee openly. / Math: 6: 6.

Christ rose early, & went into a solitary place, &  
prayed. / Mar: 1: 35.

In the day tyme, he taught in the temple; & at the  
night, he went into the Mount of Olives to praye.  
Luk: 21: 37. / Act: 16: 13.

It is said; that Cornelius the Centurion, was a man  
so devout, that he prayed to god alway. this could  
not be certainly neither in church, nor house;  
but sometime in the field; because, he was a Cap-  
taine of Italian band of soldiers. / Act: 10: 1: 2.

Daniell; confined himselfe 3. tymes a day, to pri-  
vate prayer in his chamber. / Dan: 6: 10.

Peter; & the rest of y<sup>e</sup> Apostles, went into an upper  
room, & prayed: then Peter stood up in y<sup>e</sup> midst  
of 120: & taught them. / Act: 1: 13: 15: 16.



The true Character of an opinionated  
wise man: more contemptible than a fool:

Seest thou a man who seemeth wise in his own  
conceit; there is more hope of a fool, than of such  
a babbler. / Pro: 26: 11: 12. / Pro: 12: 15.

He is so full of words; y<sup>t</sup> a man knoweth not what  
to make by the scope of his speech. / Eccl: 10: 14.

What so enter cometh next in his mynd (though  
it may proue his own; or his friends distraction)  
yet will hee talke of it; to make a discourse.

Pro: 29: 11. / Pro: 18: 7.

Avoid the Company of such a conceited fool: or  
Pro: 14: 7.

A whip; is more fitt for such a fool; then admoni-  
tion. / Pro: 26: 3. / Pro: 27: 22. / Pro: 1: 7.

Make no answer to his foolish bawling. / Pro: 26: 4.

Let a Bear (robbed of her whelps) meet a man;  
rather then such a burdensome fool. / Pro: 17: 12.

His chiefest sport, is to doe mischief. / Pro: 10: 23.

And his wrath is presently knowne. / Pro: 12: 16.

When hee would seeme to speake wisely; hee dis-  
covereth most ignorance. / Pro: 17: 7.

The Companions of such; shall be contemptible, &  
come to destruction. / Pro: 1: 13: 20.

The harte of a wise man, discerneth both p<sup>er</sup>son,  
tyme, & iudgment. / Eccl: 8: 5.



The soules of Elias; Enoch; & Abraham;  
are in Heaven; not in Limbo patrum.

Paul: was caught up into Paradise: & heard such  
unsearchable words, w<sup>ch</sup> it is not lawfull for a man  
to utter. 2: Cor: 12: 4. (objectione/  
John: 3: 13.  
Eph: 4: 10.)

Every one that beleeueth, hath eurolastig life.  
John: 5: 24. Heb: 9: 21.

Rom: 4: 3. Abraham beleeued. & ergo, hee receaued eurolast-  
ig life: where eurolastig life is, there is no paine:  
ergo, no Limbo: pat.

Againe: the soules of the faithfull (before Christ)  
were in celestiall Ierusalem: with the holy An-  
gells: The Angells are in no dwelling place but  
Heauen: ergo no Limbo pat: Heb: 12: 22: 23.

Diuid: lookinge up into Heauen, sawe Lazarus  
in Abrahams bosome a farr of: ergo, the father,  
& patriarchs (before X<sup>t</sup> tyme) could not bee in  
Limbo pat: for, there is neither light, nor comfort,  
nor Angell, nor X<sup>t</sup>, nor glory. Luk: 16: 25: 26.  
They knowe; y<sup>t</sup> when their earthly tabernacles  
are dissolved, their dwellings shall eternally bee  
in heauen. 2: Cor: 5: 1.

When they dye; they rest from their labours, and  
their good works followe them. Rev: 14: 13.  
Blessed are those; to whom the Lord imputeth  
not sinne. Rom: 4: 8.

As the tree falleth, so shall it rest, untill the  
day of iudgement. Ecc: 11: 3.

The soule is iudged at the day of death; but the  
body rest in the bowells of the earth untill y<sup>e</sup>  
last daye: example. 2: Cor: 5: 10.

St Paul: was in a strait; whether hee should rather  
desire to liue for the dayly winning of soules: or  
dye, & bee with X<sup>t</sup> immediately in soule. Phill: 1: 23.



set page: 125.

C C

The Character of perfidiousnes; in a  
friendly trust; imposed in a brother: &c.

The simple honest thoughted man; believeth all  
mens, words, & actions to bee so p<sup>r</sup>ightly intend-  
ed as his owne. / Pro: 14: 15.

But the thought of the perfidious are otherwise  
for: if there bee but: 5 in a house, they are in divi-  
sion, & strife with each other. / Luke: 12: 52.

The brother; he betrayeth his brother to death: the  
father the children: & the children y<sup>e</sup> parents.  
Math: 10: 21.

Trust not thy neighbour, no not thine owne bro-  
ther, they will seeke to supplant thee. / For: 9: 4.

Pro: 26: 28.  
1: Tim: 4: 2.

Believe them not; although they sweare y<sup>e</sup> ne-  
ver so faire. / For: 12: 6. / Psa: 62: 4. / Jer: 9: 3.

The poyson of flyes, are under their wings. Rom: 3: 13.

Those who were formerly my louers, & seeminge  
friends in my prosperity: now (in my adversity)  
stand at a distance with mee. / Psa: 38: 11.

Trust not a friend: put no confidence in any  
guide: open not thy thought (in matters of waite)  
to thine owne wife, or children: for comonly,  
a mans enemies are those of his owne house.  
Micha: 7: 5: 6.

In the end: their deceaith, shall be deceaith.  
2: Tim: 3: 13. / Ren: 21: 8.

Ther is joye; that they can wittely hyde themselves  
under the shadowe of lyes, & falscheood. / Isa: 28: 15.



The Spirit of God; calleth vs vnto  
a speedy, & sound repentance.

Awake: thou that sleepest in synne. & arise  
from the dead. / Ephes: 5: 14.

It is high tyme, to awake from synne. / Rom: 13: 11.

Come thou out of Babilon speedily: & bee no more  
partaker of her works. / Ren: 18: 4 / pro: 3: 7.

Redeeme thy tyme suddainly: for the dayes are  
euill. / Ephes: 5: 16.

Returne yea vnto (euē now) with all y: harte.  
Joell: 2: 12. / Psa: 34: 14.

And stand mee religiously hereafter: all the daye  
that thou hast to liue. / Luk: 1: 54: 55.

For the day of the Lord cometh; as a theefe in the  
night. / 1. Thes: 5: 2. / Math: 3: 2. / Luk: 13: 3.

Therefore, euē this day (if yea will heare gods  
voys) repent. / Heb: 3: 7: 13. / Psa: 37: 27. / Isa: 1: 16.

Then, before yea call: I will be ready to answer.

Isa: 65: 25. / Psa: 91: 15. / Isa: 58: 9. / Zach: 13: 9.

Giue not sleepe to thine eyes; nor slumber to thine  
eye lids, before thou repent. / pro: 6: 4.

Saye with the spouse; I sleepe; but my hart  
awaketh, at the voyce of my beloved, that knocketh,  
to open my soule vnto him. / Cant: 5: 2.

And resolve with David; neuer to get into bed:  
but till thou hast clenfed thy soule, & prepared  
it fittly; to intertaine thy god. / Psa: 132: 3: 4: 5.

Hee that slighteth this admonition: disposeth  
not man, but god. / 1. Thes: 4: 8.

Who will (for thy obstinacy) deliuer thee ouer  
vnto Xt: the Judge: & he, will deliuer thee, to the  
Diuill the Gaylor; to be perpetually tormented  
in Hell. / Math: 5: 25.



see page 42:43:44

# The Lords irrevocable Covenant made unto godly, & fearefull mynded men.

god made 2. Coven-  
ants with Abraham  
1. y. y. meſia ſhould  
come from y. loyne  
of Iſaac. ſpiritually  
2. y. from Iſhmael  
ſhould ſpringe a  
mighty nation, to be  
12. promiſes: children  
of y. fleſhe.  
gen. 17. 20. to 22.  
Heb. 11. 10. 16.

This is the Covenant that I will make with them:  
I will write my Lawes in thy hart: & I will ſay  
thy ſymb. / Heb. 10. 16. 17.  
By the ſame Covenant: I will be to them a god,  
they ſhall be to me a people. / Heb. 8. 10.  
My peace, & mercy, ſhall never be removed  
Iſa. 54. 10.  
I will place my Sanctuary in the middeſt of  
ſuch a people. / Ezek. 37. 26.  
I will Covenant with them: y. my ſpirit, &  
my words, ſhall never depart out of their mouths:  
nor, out of the mouths of their children. / Iſa. 59. 10.  
My Covenant ſhall ſtand firme: & I will direct  
your works in truth. / Iſa. 61. 3. / Act. 18. 9. 10.  
My decree eſtabliſhed: ſhall ever flowe in right-  
eouſneſſe. / Iſa. 10. 20. 22.  
My Covenant is: never to turn away from y.  
but to reſide in them, to aſſure the ſame. I  
will put my feare into their harte: & they ſhall  
never depart from me. / Jer. 32. 40. 41.  
God is faithfull in all his promiſes. / Heb. 10. 23.  
This Covenant: will I eſtabliſh to thee, & thy  
ſeed everlaſtingly: if y. will hearken unto my  
voice, & ye ſhall live. / gen. 17. 7. / Iſa. 55. 3.  
If ye will & looſe y. harte, & purſue y. harte  
I will drawe neere unto y. / Iſa. 4. 4. / Rom. 8. 13.  
If ye will humble y. ſelves, & praye, & ſeeke my  
face, & leave of to ſinne: & call upon me, with  
unfeigned harte: then will I deliver, & forgive  
them. / 2. Chro. 7. 14. / Pſa. 50. 15. / Jer. 39. 13.  
This my Covenant, is ſo firmly eſtabliſhed: that  
the Heavens, may ſooner be meaſured, & the counſell  
of the day & night broken: then my promiſe to my  
people altered. / Jer. 33. 20. 21. / Jer. 31. 37.  
But the wicked, ſhall knowe my bidde of promiſe:  
for, they ſhall be conſumed. / Num. 14. 34. 35. / Pſ. 95. 11.



The righteous man; his solemne Covenant made obediently, & pensively vnto God. see page 41:45  
46:47:48:49:50:

The people of Judah, & Issachar: entered into a Covenant to seeke the Lord with all their hearts & with all their soules: / & they that refused to ioyne in this way of piety: (men, or women) were to bee put vnto death / 2: Chro: 15: 12: 13: / Deu: 13: 9: 9:

The Israelites (most zealously) resolved, & said, come, & lett vs ioyne our selues vnto the Lord our God: in a perpetuall Covenant: which shall neuer bee forgotten. / Gen: 50: 5:

Jehoiada, made a Covenant betwene himselfe, the King, & the people, that they should be y<sup>e</sup> uttermost endeavour to become the Lords people. / 2: Chron: 23: 16:

And when the people were full, & perfectly resolved, & rightly. Then Joshua made a Covenant with them: & ordained them statutes, & ordinances, & writt them (for a memoriall) in the booke of Gods Lawe: / Joshua: 24: 24: 25: 26: / pro: 20: 25:

This will not dare to turne aside from the obedience to gods Commandments, either, to the right hand, or to the left. / Deu: 17: 20: / 1: John: 3: 20: 22: 24:

Let vs (say they) make a Covenant with our God: to put away all the strange wine & Children according to the counsell of my Lord, & this godly people that tremble at the breach of gods Commandments.

But, lett it be done according to Lawe; & of good Courage Ezra: this matter belongeth vnto thee goe on, doe it, & wee will be thy assistance. / Ezra: 10: 3: 4: 5:

Ezra: did not onely prepare his heart to satisfie himselfe in gods will, & of the Lawe: but hee taught them freely vnto others. / Ezra: 9: 10:

King Josiah, when hee heard the Lawe of God, & sawe the dayly breaches; hee much lamented, & wept, & humbled himselfe: Covenanting with the people to repent, & be obedient vnto y<sup>e</sup> Lawe. / 2: Chro: 34: 19: 21: 27: 28: 31:



see page 146.

Against malicious preiudications, against  
any Minister: before some evident occasion offered;

They were: & are such a people; who preiudicate  
euill in the Lords Messenger: & therefore desire  
to come into that Church, or to heare gods wordes  
predached out of their mouthes. / 2: Chro: 36: 16:

Such ignorant, oximated, & folle will foolis. was  
the high Priest, & his Counsell, against Peter, &  
the Apostles, sayeing: Did not wee Comand, that  
y<sup>e</sup> should not thus teach, to fill Ierusalem with  
your doctrine. / Act: 5: 28 / Act: 21: 28 / Act: 23: 5:

Mynde not high things, but condescend vnto lowe:  
men of lowe, or meane estate: & bee not wise in  
owne conceits. Rom: 12: 16. saye as in. Act: 23: 8:

Best thou such a man: there is more hope of a  
foole. / Pro: 26: 12. / Gam: 3: 15:

When thou goest into the house of God: bee thou  
more ready to heare, then to giue the sacrifice  
of foolis: bee not therefore, ready to censure of that  
which peraduenture thou dost not vnderstand.

Eccle: 5: 1. 2. / least thou hate the good, & loue y<sup>e</sup> euill. / Micha: 3: 2:

To obey; & hearken (though to a meane, learned  
Minister) is much better then to abstaine from  
the Church: w<sup>ch</sup> obsequency, is as the fyre of  
witchcraft, because it is rebellious against y<sup>e</sup>  
obedience to gods Sabbath. / 1: Gam: 15: 22: 23:

Paul saith, proue all things, or heare, or prea-  
che, & onely should fast y<sup>e</sup> w<sup>ch</sup> yea finde to bee  
good. / 1: Thes: 5: 21. / Amos: 5: 13. 14. 15:

A wise man; wilbe swift to heare: slowe to cen-  
sure. & abstemious from poraith. / Gam: 1: 19:

Ezek: 35: 5: 6.

But this fyre, ignorant dyspysse: growe euery  
day, worse, & worse in hatred, & mallice: & as  
they deceaue, so shall they bee deceaued. / 2: Tim: 3: 3. 7. 8. 9. 13. / Act: 23: 12. 13. / a conspiracy: Act: 25: 18. 19:

There is: worst the words of any harmed Minister:  
to some ill souer: waiting with more euill atten-  
tion, then to heare, only to catch some accusation against  
him, as they did of X<sup>e</sup>. / Ipe: 56: 5. 6. / Luk: 11: 54:

Math: 7: 1:  
Gam: 4: 11:  
gall: 5: 15:  
psa: 101: 5:  
1: pet: 4: 15:



Against malicious preindications of  
any; before some evident occasion offered.

You may easily know their factious separatists  
by their wicked looks: & scornfull eye. Eccl.  
14: 8. & tumultuousness. Act: 19: 32. To: 41. Act: 20: 36: 40.

What? thought some reach it: even out of envy,  
& strife: shall I needs therefore come to that Church  
where such a Minister is? it shall nothinge. Psa: 139: 21: 22.  
hynder my attentions, & perdytting. Phil: 1:  
45: 18. Heb: 10: 26.

I am assured: that they are the Stewards of gods  
Misteries: (whether good, or bad) & that those who  
shall dispire their orthodox teachinge, dispyse  
god: 1. Cor: 4: 1. / 1. Thes: 5: 13. they shall an-  
swere god, for their owne synne, & y<sup>e</sup> for your  
neglecting to heare god, from him. for them.

If any one will seeme to be religious, & yet doth  
not bridle his tongue: but deceaueh his owne  
heart: this mans religion is payne. Jam: 1: 26.

The Romans would neuer condemne any person:  
before hee was accused, answered for himselfe against  
the accuse: face to face. Act: 25: 16. Act: 24: 13.

And Festus; could knige Agrippa: that it seemed  
an unreasonable thinge unto hym: to send a prisoner  
to Commitment; & not to signifye the crime laid in  
Charge against hym. Act: 25: 27. Act: 23: 29. Act: 24: 23.

Humble thy soule: & praye, that god would be  
pleased to meet with thee, as hee did with Saul.  
(who bent his hart, praye, & actiones, wholly a-  
gainst gods Minister:) saying Saul, Saul, why  
persecutest, & dispyest thou mee in this my  
Ministere. Act: 26: 10: 11: 14. / 1. John: 4: 20.

And observe the Countell of Gamaliel: who advised  
the people; that if such mens teachings, & works bee  
of men, it will come to naught: but if it bee of god,  
yet cannot overthrowe it, by any malicious circum-  
ventions. Act: 5: 34: to: 40.



The honour, which wee ought to give;  
Unto gray-headed, aged parents. &c.

Thou shalt arise up before the hoary heads: and  
honour the face of the old man. *Leu. 19: 32.*

The hoary head; is a Crown of glory: if it bee  
sound in the way of truth. *Pro. 16: 31.*

The beauty of old men, is their gray head. *Pro. 20: 29.*

They shall dwell in Jerusalem: old men, & old  
women, walking exceeding aged with staves in  
their hands. *Isa. 8: 4.*

Lord, (saith David) forsake me not now, when  
I am old, & gray-headed. *Psa. 71: 18.*

Gray-haired are come upon me: & my hair is  
white. *Job. 7: 9.* yet, their yeares shall be many. *Pro. 4: 10.*

Though the daye of Noah, continued. 950. yeares;  
being 350. yeares after the flood. *Gen. 9: 29.* *Jatt. 11: 1.*  
tyme the whole earth was of one language.

And the age of Methusela. 969. yeares. *Gen. 5: 27.*

Yet the daye of David was, but as a handbreadth  
in comparison of former ages. *Psa. 39: 5.*

David lived. 53. yeares. being anointed King  
at. 13. yeares of age. *2. Sam. 5: 4.*

David telleth vs, that the daye of our yeares are  
70. & if we live untill. 80. it bringeth forth no-  
thing but paine, & sorrowe. *Psa. 90: 10.*

Dayes should be reckoned; & multitude of yeares should  
teach wisdom: saith Elihu to Job, & the. 3. Elders.  
*Job. 32: 4: 5: 7.*



The difference, betwixt bastards to manes:  
& bastards to Christs inheritance:...

A Bastard (begotten in adultery:) shall not enter  
into the Congregation of the Lord: even unto his  
tenth generation. Deu: 23: 2: neither can they  
inherit any patrimony, lawfully.

The bastards (begotten in adultery;) shall not take  
any wife; nor bring forth fruits. Eccl: 23: 23: 25:  
God; will not haue any mercy on the children,  
begotten in whoredomes. Hos: 2: 4: 5: Eph: 2: 3:

Those, whom god doth not chastise: are bastards;  
& no heirs to Heavenly Ierusalem. Heb: 12: 8:  
As many as I love: I reprove, & chastise: ~  
Ren: 3: 19: Jer: 31: 18:



All springes of water; originally flowe from,  
& returne againe into the Sea.

From the Sea; God sendeth the Springes into y.  
valleys. Psa: 104: 10.

If the waters fayle from the Sea: the floods  
decaye, & are dried up. Job: 14: 11.

Though all rivers runne into the Sea: yet is it  
not full: from thence they come, and thither  
they returne againe. Eccl: 1: 7.

God hath shutt up the Sea with doores: when it  
breaketh forth, as, if it had issued out of the  
wombe? Job: 38: 8.

God, hath placed the sands, for the bounds of y. Sea,  
by a perpetuall decree that it cannot passe it: &  
though the waues rise, & roare, yet can they not  
prevvaile. Job: 5: 22.

saying: hitherto shalt thou come, & no further:  
& heere, shall the proud waues of the Sea, be  
stopped. Job: 38: 11.



Such men, as dare writt nighly, & will nighly (see page: 75.)  
maintaine hereticall opinions: God will confound

St. Paul saith, that there must be heriticks  
amongst: that thereby gods approved ones may  
be manifested. / 1. Cor. 11: 19.

The wrath of god is revealed from heaven a-  
gainst all such ungodly men, who dare hold  
& maintaine a fleming truth by purright  
cause, & witty fallacies. Rom. 1: 18.

These men, for benefit or honour, will main-  
taine a falsehood, for a truth: saying one  
thing with confidence from his mouth, while  
in his heart he meaneth the Contrarie. /  
Isa: 10: 7. / Isa: 28: 15. / Pro: 21: 6. / Jer. 9: 3: 5.

Concerning this sect: we knowe that by many  
mouths they are spoken against. / Rom: 28: 22.

Use no deceit with your lips. / Pro: 24: 28.

What can it gaine thee, to desire the opinion  
of the whole world, yet loose thine owne  
soules. / Math: 16: 26. / Tit. 2: 5. / Jer. 53: 11: 12.

If any man will seeme to be religious, yet  
willfully deceaith his owne hart: this mans  
religion is but payne. / Jam: 1: 26.

With their tongues they use deceit: & the  
payson of Asps, are under their lips. Rom. 3: 13.

Their myndes & Conscience are defiled most  
reprobately. / Tit: 1: 15: 16.

A man that is such an heritick; after the  
first admonition, resist. / Tit: 3: 10.

They doe the works of the Lord most deceitfully,  
& therefore they are (by god) accursed. / Jer. 48: 10.  
2. Cor. 4: 2.

Rather bee thou reproved (of the people) for an  
heritick as Paul was. / Act: 24: 14. then con-  
demned (for an heritick) before god. as Anti-  
christ is. / 2. Thes: 2: 4: 9: 11. / Jer. 9: 14: 15.



see page: 22. 23.

The Degrees; from whence gods eternall Counsell  
proceedeth, in sauinge mankinde, are: 8.

Gods decrees.

Almighty god, hauing from eternall propounded,  
to glorifie himselfe in mankinde; decreed, to  
create all mankinde righteous in Adam: gen: i: 26.

Mans fall.

Hob. 4. 3.

God suffered Adam (for iust cause being left unto  
his owne will) to fall, & by his disobedience to  
enwrap his whole kinde, in synn, & death. Rom: 5: 12.

foreknowledge.

All men being now a Lumps of Corruption in gods  
sight: ther were some in whom god took plea-  
sure; for no other reason, but because hee would  
so doe. 1. pet: 1: 2.

Election.

Theris; god chose & seuered them from the rest,  
by eternall Election. Rom: 9: 11. Rom: 8: 33.

purpose.

Whome hee had culled, & chosen out, (as it were)  
from the whole lost Masse: them, hee purposed  
to saue for his owne glory, as perfect of his  
Mercy. Ephes: 1: 11.

predestination.

After this: hee predestinated, that is, fore-ordained  
to giue his chosen ones a Saviour: even his owne  
sonne to be incarnate, & to dye for their re-  
demption. Rom: 8: 29.

Callinge.

According to his fore-determination: god calls  
them in tyme, putting faith into them to receaue  
Xt being offered in his worde, & Sacramente.  
Rom: 8: 30.

Justification.

Then: even at the same tyme, hee iustifieth y:  
by faith, in his Sonne Xt. Rom: 8: 30.

Sanctification.

Then; hee sanctifieth them by his spirit: to lead  
a new course of life. Rom: 8: 30.

Glorification.

And, at the end of their dayes, when this life de-  
parteth; god glorifieth them. Rom: 8: 30.



An erroneous opinionated man: may stryde: 12: stepps  
towards Heaush: yet, if he attayne not to y: 13<sup>th</sup> he  
shall neuer enter; but, bee in danger of damnation.

He may haue a measure, & knowledge, in y:  
true god, & the trinity: the pagans had as much:  
yet, if he goe no further, hee may bee damned:  
1: For Satan knoweth all this, better then any man,  
by Scripture: Math. 4: 6: Mar. 5: 7: 10: yea, y  
reprobats, haue such a knowledge: Heb. 4: 2:  
+ Heb. 6: 4: 5: 6: 2: Pet. 2: 20: 21: 22: 1 Tim. 4: 1:

He may also beleene the things before spoken of  
to bee true: & bee able to dispute any point in  
trinity cunningly: yet, if he goe no further,  
hee may bee damned: for the Diuill beleued,  
& confessed: Iam. 2: 19: Mar. 1: 24: Agrippa,  
2: hee also beleued: Acte. 26: 26: 27: 28: & Iudas,  
hee was both a preacher, & a worker of Miracles:  
Math. 10: 7: 8: So shall many reprobate bee:  
Math. 7: 22: Math. 24: 24:

Hee may come to heare gods word willingly, with-  
out differing of the preacher, or the preaching: in  
3: the parable of the cursed ground, it was so: Math.  
13: 20: 21: So Herod, hee heard John the Baptist:  
Mar. 6: 20: yet, hee may bee damned.

Hee may bee so wonderfully affected, at the pre-  
aching of gods word, that hee may tremble againe:  
4: as did cursed Felix: Acte. 24: 24: 25: 26: & the  
reprobated Agrippa: Acte. 26: 28:

Hee may haue a knowledge, & feeling, of all his  
greuous synnes: yea, & also complaine of them  
5: to bee great, & to haue to bee boarnde. So did dam-  
ned Canic: gen. 4: 13: & like wise, did perfide-  
ous King Saul: 1 Sam. 15: 24: 25: 1 Sam. 26: 21:

Hee may bee fearfull; & sorry for comittinge a  
synne: & p<sup>r</sup> all meanes to auoyde it, yet, if hee  
6: goe no further, hee may bee damned: wicked  
Pilat did thus for Christ: Math. 27: 23: 24:  
so, was Herod sorry for John the Baptist: Math. 14: 9:

After hee hath committed synne, hee may bee peni-  
sory for it, & moorne: & make satisfaction: yet,  
7: this man may bee damned: Ahab: did moorne, &  
fast: 1 Kings: 21: 27: & Iudas was so sorry, that hee  
hanged himselfe: Math. 27: 3: 4: 5:



An erroneous man, may stryde: 12. stepps  
towards Heauen, yet without y<sup>e</sup> 13<sup>th</sup> neuer enter.

Hee may bee accounted so visible a member of  
Christ Church, that the best Minister may haue  
nothinge to say against him: yea, hee may make  
8: such a good confession of his faith, as to bee a par-  
taker of the Sacramente, yet bee a reprobate. such  
was Judas. John: 13: 2. & Simon Magus. Acte.  
8: 18: 19.

Hee may leade such a seeming godly life outwardly,  
that thereby hee may deceaue the children of god  
in their good opinions of him. by psonal pfege, to  
all holy, & diuine exercises, & cherishing of  
9: prudence: & hee may shewe great zeale at the  
beginning, yet bee a reprobate. such an one, was  
Judas to our Saviour. Mt. Math. 26: 22. & Herod  
to John the Baptist. Mar. 6: 20. & so was John at  
the beginning, extraneus & zelous. 2. Kings. 10: 16: 18.

Hee may, not onely praye publicly at the Church,  
but privately, betwixt god, & himselfe; & god may  
10: heare his prayer: also, hee may desire this godly, to  
praye for him: yet, if hee god no further, hee is a re-  
probate. The like were the Pharisee, when they  
went alone to the temple to praye.

Math. 3: 7: 8. Math. 6: 5. also, god heard Ahab.  
1. Kings. 21: 29. Moses, hee prayed for Pharaoh. Exo:  
9: 28: 29. & yet for Simon Magus. Acte. 8: 24.

Hee may thinke in his owne hart, y<sup>e</sup> hee is a very  
good Christian. by his dayly prayer, & fastings, &  
Almes: & upright dealinge with all men: yet  
11: may hee bee damned, for, the Pharisee had all  
this please for himselfe. Yet, if our righteous-  
nes exceede not thine wee shall neuer come to  
Heauen. Luk. 18: 11: 12: 13: 14.

After all this godly course of seuerall kindings: when  
this man comes ow his death bedde, yet, may hee re-  
member & call vpon god often; & it may be, y<sup>e</sup> hee like  
12: a Lamb: yet, for all this, bee a damned creature.  
for, many shall say, Lord, Lord, yet shall not enter  
into the Kingdome of god. Math. 7: 21: 22: 23. & as y<sup>e</sup>  
5: foolish virgins. Math. 25: 11: 12.



The: 13: stepp, of the Ladder, to the  
Heavenly Jerusalem: is, Unfeigned repentance

And now, let me give a Caution to all such faith-  
les men as their: 12: former steps have laid  
open; that they feare, & tremble: for, no man  
can enter into heaven, & be saved, without an  
assured faith; true Mortification; & unfeigned  
repentance.

Rev: 14: 12: /  
Heb: 6: 19: /  
1: peter: 1: 8: /  
Heb: 10: 23: /

First; an assured faith; standeth not in the feeling  
of gods mercy, but, in the apprehending of it: w:  
apprehension may bee, when there is no feeling:  
for, faith, dependeth upon a thing as inevitable,  
not a possible thing: Heb: 11: 1: Rom: 10: 17: Jude: 20: /

faith  
||

Rom: 8: 1: /

2: Secondly; true Mortification; is a holy, and con-  
stant resolution, to subdue all as well inordinate  
as other lusts of the flesh: keeping under the body,  
by crucifying, & subduing the members: as on  
determined not to know any thing amongst  
symmes, 1: Cor: 2: 2: / no, not so much as give  
way to any evil thought, but to walke, before  
god with a perfect heart: Psal: 101: 2: / Psal: 39: 1: /  
& to delight; not in earthly, but in heavenly things:  
Phil: 3: 20: / 1: pet: 1: 15: 16: / Col: 2: 11: 12: 2: Cor: 4: 16: /

Mortification  
||

3: True repentance; is an unfeigned turning of  
the heart, & soule from syn, to god: with a full  
resolution never more to harbour, or commit any  
syn (willingly) either in thought, word, or deed:  
but, with a godly sorrow, & griefe of heart to lament  
that ever any transgressions of thy parents & thine  
owne, should so often, & so grievously offend, so  
gracious, mercifull, & loving a God: Let it then  
grieve thy soule to remember (that after regener-  
ation, & second birth) every sinfull act com-  
mitted; doth freshly wounde the side of thy blessed  
Saviour: Will thou then forgett thy saving god,  
to dally with some destroying syn? I doe not  
thinke so. For: 44: 4: / Harken, howe com-  
passionately, god calls thee from backslidings: O,  
Israel returne; that I may looke upon thee: Cant: 6: 13: /  
howe longe shall I hold out my hand of mercy to thee: Rom: 10: 21: /  
O Israel, thou art weary of me: Jer: 43: 22: /  
for drawing thee to me, with cords of love: Hol: 11: 4: 5: /  
Will ye go away from me: John: 6: 67: / why will ye dye  
as I live; I have pleasure in the death of any: Jer: 9: 1: /

Repentance  
||

Eph: 4: 24: /  
John: 1: 13: /  
2: Cor: 5: 17: /

psal: 68: 13: /



Some true signes, of a regenerated  
man: begotten of X<sup>i</sup> to a new birth:

1. A true censurable touch of Conscience, for our  
originall, & actuall synnes. / Ezra: 9: 6: / Job: 40: 4:
2. A godly sorrow, & griefe of heart, for offending  
god, by our transgressions. / Lam: 1: <sup>18</sup>20: / Psa: 38: 18:
3. An affectionate love, to the children of god. / Phil: 1: 8:
4. A dayly delight, in meditating on god word. / Ps: 1: 2:
5. A frequent, & fervent custome in prayer.  
A denyall of our selve, from any worlde, or mi-  
rit. & from all delight in carnality, or any other  
seducinge vanities. / 2. Sam: 6: 22: / 1. Cor: 2: 2:
6. A patient & resolute mynde, to endure any afflic-  
tions, of what nature so ever, even for gods cause;  
these are the fiery tryalls. Rom: 5: 3: 4: 5: / Isa: 38: 16:
7. A faithfull course of constancy in performinge  
our duties of piety to god. Luk: 2: 35: / Acts 2: 42:
8. A conscionable dealinge, in all our actions,  
& converse with men. / Luk: 6: 31: / Pro: 16: 17: / Pro: 29: 27:
9. A zeale, to Gods glory. / Zecha: 8: 21: / Isa: 50: 4: 5: / Luk 24: 32:



What powerfull effects y<sup>e</sup> knowlege of X<sup>t</sup> Gospell worketh  
in them, who truly beleve in his sauring Covenant of grace

This word of grace, was from the beginning of  
the world. John. 1/1. John. 3/34. Rev. 19/13.  
It is the gospell of saluation. Eph. 1/13. Act. 13/26.  
It is the bread of life. John. 6/35.  
It is the fountaine of living water. Joh. 17/13.  
It is a Lampe unto our pathes. Psal. 6/23. Luk. 2/32.  
It is the sword of the spirit. Ephes. 6/17.  
It is y<sup>e</sup> true, & lively way unto god. John. 14/6.  
It is a true, sweet, & pleasant light. Eccl. 11/7.  
It guides the godly, in a way they never knewe. Isa. 42/16.  
It searcheth, mans secrettest thought. Pro. 20/27.  
It encourageth the godly, to abhorre syn. Jer. 18/11.  
It whispereth them, into the true way. Isa. 30/21.  
It enrictheth by faith in the godly. 1. Tim. 4/6.  
It proclaimes freedom, to captives. Isa. 61/1.  
It begetteth a godly understanding. Pro. 16/22.  
It begetteth a godlike knowlege. Coll. 3/10.  
It is both quick, & powerfull. Heb. 4/12. Job. 36/10.  
It freeth the righteous from syn, & death. Rom. 8/2.  
It setteth before vs, y<sup>e</sup> way of life, & death. Joh. 31/8.  
It killeth literally; but saureth spiritually. 2. Cor. 3/6. Jam. 1/21. 2. Tim. 3/15.  
It tells vs well ere, in not knowing the meaning  
of the Scriptures. Math. 22/29.  
It is a consuming fire to the wicked. Heb. 12/29.  
It mortifieth the fleshly members of such as intend,  
to live religiously. Gall. 2/20. 1. Cor. 9/27.  
It makes them fearefull, not to syn. Psal. 39/1.  
Psal. 101/3. Job. 31/1. Psal. 119/59. 1. Cor. 2/2.  
It setteth their affections on Heauen; & Heauenly  
things. Coll. 3/2.3. Phill. 3/20. 1. John. 4/16.  
It makes them bold to reprove syn; even in y<sup>e</sup>  
greatest powere. Psal. 119/46. Dan. 4/27.  
It makes them truly Charitable. Luk. 10/33. 34. 35.  
Math. 6/3. 4. Tobit. 4/7. 1. Pet. 4/8. 9. Math. 5/44.  
It makes them delight in persecutions for X<sup>t</sup>s sake.  
Isa. 38/16. Rom. 5/3. 4. 5. 1. Pet. 4/12. 13.



Against free-will in man (without gods  
preuentinge grace from Syme. . . .

The Condition of man after the fall of Adam, is  
such, y<sup>t</sup> hee cannot turne, & regard himselfe by  
his owne naturall strength, & good works, to faith,  
& callinge vpon god. Wherefore, wee haue no  
power to doe good works pleasant, & acceptable to  
god, without the grace of god, by Christ preuent-  
ing vs, that we may haue a good will: & work-  
ing with vs, when wee haue y<sup>t</sup> good will. / Article: 10.

Lord, teach me (by thy spirit) to doe thy will: quicken  
thou mee for thy name sake, & bringe my soules out  
of prison. / Psa: 143: 10: 11.

The godly are borne againe: not of the will of the flesh:  
nor of the will of man, but of God. / John: 1: 13.

It is onely god, that worketh in y<sup>e</sup> both to will, & to  
doe, of his good pleasure. / Phill: 2: 13.

It is not in him that willet; but of god that sheweth  
mercy, & giueth grace. Rom: 9: 16.

Dauid, hee cryes out; Lord, p<sup>r</sup>should mee with thy  
free spirit. / Psa: 51: 12.

Paul; hee cryes out, I am soule & body synne carnally:  
for, that which I doe, I allowe not: for what I would,  
y<sup>t</sup> doe I not: but what I hate, that I doe. O wretched  
man y<sup>t</sup> I am, whom but Iesus X<sup>p</sup> can deliuer  
mee from the body of this death. Rom: 7: 14: 15: 24.

Every good, & perfect gift, cometh downe from y<sup>e</sup>  
father of lighte. Hee begate vs, of his owne free will  
with the word of truth. / Gam: 1: 17: 18.

By grace are yea saued through faith; & not of your  
soluds: it is the gift of god: not of works, least any  
man should boast. / Ephe: 2: 8: 9.

Rom: 11: 29.

The gifts, & callings of god, are without repentance.

If the Son shall make yea free, then, yea shalbe free  
indeed. / John: 8: 36.

As the branch cannot beare fruite except it abide in  
the vine, no more can yea, except yea abide in mee  
without me, yea cannot doe any thing. / John: 15: 4: 5.



Against such, as Judge men to dye reprobats: because they depart in railing, blasphemies, & tortures.

first knowe, that in the godly, Railings, blasphemies, &c. may arise from the desease of melancholy, & phrensies, w<sup>ch</sup> often happen at the end of hott burninge & daunces, the Choler shutting up the brayne.

Secondly, the writhing of the limbes; turninge of the necke: & buckling up of the joints, proceed of cramps, & convulsions, w<sup>ch</sup> follow after much evacuation.

Thirdly, whereas some haue that strength in sickness, that 3. or 4. cannot hold them without remedy: proceeds not allwaies from witchcraft; but, often from choler in the paynes.

Fourthly, whereas some after death become as black as pitch; that may arise by bruised & struggling in sickness; or by misfortune; blacke jaundie; or a putrefaction of the Liver.

Though the bodies of their righteous ones may suffer; yet y<sup>r</sup> soules shall neuer perishe.

1: Sam: 25: 29.  
Psa: 116: 15.  
1: Pet: 2: 24: 25:  
1: Pet: 4: 19.  
Rev: 14: 13.

examples.

1: Sam: 4: 12: to 19: Their bee with men, to whom it happeneth according to the works of the wicked: & their bee wicked men, to whom it happeneth according to the works of the righteous. Eccl: 8: 14.

Judge not, by the outward death; y<sup>t</sup> man may be saved, or damned but look into his good, or ill course of life.

God makes his Sunne to shine vpon the dull, as vpon the good: & sendeth rayne to y<sup>e</sup> wicked, as vnto the righteous. Eccl: 9: 2. Math: 5: 45.

1: Cor: 28: 3. 4. 5. 6. All things come alike vnto all: there is one euent to the righteous, as vnto y<sup>e</sup> wicked. Eccl: 9: 2.

Suppose yea, that the Galatians, for their great sufferings: or those 18: on whom y<sup>e</sup> Tower of Shilo fell, & slawe, were greater synners aboue others; I tell yea naye, but; except yea repent yea shall all likewise perishe. Luk: 13: 2. 4. 5.

Vnto God (only) belongeth the issues of death. Psa: 68: 20.

Some, to goe vnto their graues in peace, & quietnes. Gen: 15: 15. Job: 5: 26. Job: 21: 23. 24. Luk: 2: 29. 2: Kings: 22: 20.

Some other, to goe vnto their graues in the bitterness of their soules for synne. Job: 21: 25. Job: 20: 11.



That neither the soule, nor the body of any on,  
doth walke after death; it is y<sup>e</sup>. Devils Delusion.

It is agreed of amongst Devilled y<sup>e</sup>. so soon as the  
death, doth severate the soule from the body, that  
they never meet againe untill the day of Judgment  
Luk. 16. 24. to. 29. / 2. Cor. 5. 1. 10. / Job. 19. 25. 26. 27.

Pithagorus the Philosopher, taught, that y<sup>e</sup>. soules  
departed, entered into other bodies living, good,  
into good, & bad into bad. / since y<sup>e</sup>. Equiv. of  
Olyndus, & ignorance; Satan, (who can change  
himselfe into all formes) doth day delude the fan-  
cies & beleefe of the simple ones. / perswading them  
that they see spirit of such a man, or woman -  
walking in the night, & haunting houses, to the  
terror of such as knowe not gods word, for want  
of mideaours, good conscience, & faith.

These apparitions, are not the bodies of the dead,  
but the Devil in those shapes, as it is to be seen  
in Samuels counterfeit shape, raised up by the  
witch of Endor. / 1. Sam. 28. 14. 15.

If any yet, will make a question, let them open y<sup>e</sup>.  
graves of the dead, & see. / And since it is proved  
that the soule returneth not after it hath left y<sup>e</sup>.

Miracles of X<sup>i</sup>. Luk. 8. 55. / Body, how can any body walke y<sup>e</sup>. wanteth a soule,

John. 11. 39. 40. 44. or a soule be seen if it wanteth a body: The

John. 12. 9. 10. / soule, is a partick of divine breath; & as it is in-

visibly inbreathed from Heaven into the seed of

man; so, doth it invisibly depart out of the body

with death. / Again, if death be a loosning: 2. Cor. 5. 1. 10.

of bodye from our soules; how can there be any death,

when soule, & body are not parted. & when man is

not dead, but (by this argument) liveth.

gen. 2. 7.

John. 20. 22.



That wee shall both knowe, & bee knowne againe of  
each other, in y<sup>e</sup> day of iudg<sup>mt</sup>, is thus prooued.

Christ tells the Jews y<sup>t</sup> they shall see Abraham,  
Isaac, & Jacob, & all the prophete, in y<sup>e</sup> Kingdome  
of God, & y<sup>e</sup> y<sup>e</sup> shall knowe them. / then, if the  
wicked shall knowe the good, much more shall y<sup>e</sup>  
goodly knowe them. / Luk. 13. / 28.

Adam (by faith) in his innocency knowe Eve so  
soone as hee awaked, that she was bone of his bone  
much more shall wee knowe our friend when  
wee shall awake in perfectiō. / gen. 2. / 23.

The Apostles knowe X<sup>t</sup> after his resurrection,  
& the Discip<sup>l</sup> arose with him. Math. 27. / 52. 53.  
Math. 17. / 4. / they knowe Moses, & Elias.

Diuid, being in the deeps, knowe Lazarus, a  
farre off. much more shall our childe knowe  
another in the Kingdome of God. / Luk. 16. / 23.

Then shall wee knowe, as wee also are knowne.  
1. Cor. 13. / 12.

Then shall the righteous man stande in great  
bouldnes, before y<sup>e</sup> face of such as haue afflicted  
him, & they repenting, & groaning for anguish  
of spirit shall say within themselves, This is he  
whom wee had some tyme in derision: wee  
laughed, accounted his life madnes, Now hee is  
numbered amongst the children of God, and  
his lott, is amongst the Discip<sup>l</sup>. Therefore, now wee  
see y<sup>t</sup> wee haue erred from the waye of truth.  
& the soules of righteous, be not p<sup>ro</sup>per on vs.  
Wisdom: 5. / 1. 2. 3. 4. 5. 6.



Generall symmes; particularly sett forth  
by severally wretched symmers.

- As treuell, as Nymrodd. / gen. 10. / 9.  
 As incorrigible, as Pharaoh. / Exo. 14. / 23. 28.  
 As bluddy, as Camé. / gen. 4. / 6. 8.  
 As symfull, as Ahab. / 1. Kings. 21. 25.  
 As adulterous, as Gezabell. 2. Kings. 9. / 30.  
 As thurlish, as Naball. / 1. Sam. 25. / 10. 11.  
 As blasphemous, as Rabshakeh. / 2. Kings. 18. / 30. to. 35.  
 As pious, as Baltaser. / Dan. 5. / 1.  
 As malicious, as Haimon. / Hest. 3. / 4. 5.  
 As pious, as Pilate. / Math. 27. / 24.  
 As worldly, as Demas. / 2. Tim. 4. / 10.  
 As ambitious, as Diotrophus. / 3. John. 1. / 9.  
 As traitorous, as Judas. / Math. 26. / 48.  
 As incestuous, as Amnon. / 2. Sam. 13. / 11. 14.  
 As infidelious, as Abimelech.  
 As cunning in witchcraft, as Symon. / Act. 8. / 9. 10. 11.  
 gen. 3. / 1. As subtil, as Satan. / Ephes. 6. / 11. 12. / Act. 13. / 10.  
 As rich, as Dives. / Luk. 16. / 19.  
 As impudent, as Potiphore wife. / gen. 39. / 12.  
 As Angelically eloquent, as Ahithophell. 2. Sam. 16. 23.  
 As desperate as Goliath, or Ahithophell. 2. Sam. 17. 23.  
 As adulterous, as David.  
 As drunk, as Holophernes.



Generall godly Blessings; Disciphered  
by severall righteous &c. of God. &c...

- As righteous, as Abell. / gen. 4. / 4.
- As full of faith, as Abraham. / gen. 22. / 3:10:12
- As full of penitence, as Isaac. / gen. 31. / 42:53.
- As meeke, as Moses. / Exo: 4. / 10. Numb. 12. 3.
- As full of iustice, as Samuell. / 1. Sam. 12. / 3:4 / gen. 6. 9. / or Noah.
- As holy, as David. / 1. Sam. 13. / 14. / & Valiant. 2. Sam. 17. 10. /
- As zealous, as Paul. / Acts. 21. / 20.
- As humble, as the Centurion. / Math. 8. / 8.
- As charitable, as Zachary. / Luk. 19. / 8.
- As faire, as Absolom.
- As sweet, & lowly, as Jonathom.
- As tall, as Saul.
- As Stronger, as Sampson. / Judge. 15. / 15.
- As glorious, & wise, as Solomon.
- As tender hearted, as Josiah.
- As chaste, as Joseph. / gen. 39. / 10.
- As poore, as Lazarus. / Luk. 16. / 20:21.
- As repentant, as Peter. / Math. 26. / 75.
- As patient, as Job.



That, no father can, either by y<sup>e</sup> Law<sup>e</sup> of  
God, or nature. Disinherit y<sup>e</sup> right heire.

When Abraham would have made Elizer his Ste-  
ward his heire, god told him nay: for, he that came  
out of his own bowels, should inherit his estate.  
gen. 15. / 4.

If any man have .2. wives, on his death, & that the  
heir be the husband, shall not by any means dis-  
inherit his first borne sonne, of the first wife; but by  
all means give him a double portion of all his estate  
as a portion by Gods Lawe, & unto y<sup>e</sup> heire.  
Deu. / 21. / 15. 16. 17.

Abraham, gave all that hee had unto his first borne  
sonne (lawfully begotten) Isaac: / but unto the sonnes  
of his Concubines, hee gave gifts, & sent them away  
from his sonne Isaac. / gen. / 25. / 5. 6.

Isaac; blessed Jacob (instead of his eldest sonne Esau):  
being blinde; & gave him all his substance: & though  
he afterwards found out y<sup>t</sup> hee was deluded by Jacob,  
yet would hee neither revoke the blessing, nor recall  
the inheritance to Esau y<sup>e</sup> right heire. / gen. 27. /  
28. 29. 32. 33. 37.

Jacob, when hee made his will, called Ruben his first  
borne sonne of his strength: & the excellentest, both  
in dignity, & power. / gen. 49. / 3.

Zelophehad: having no sonne, his .5. daughters came  
to Moses, & claimed an equall share in the inheritance  
of their father, so<sup>th</sup> god commanded for a Lawe, saying:  
if the father have no sonne, then let the daughter of  
y<sup>e</sup> father inherit: / if he have no daughter, then let it  
be given to his brethren: / if he have no brethren then  
to his fathers brethren: / if his father have no brethren,  
then unto the next of kinde of his family. / Numb. 27. /  
1. 3. 4. 6. 7. 8. 9. 10. 11. / Numb. 36. / 1. to. 4.



How it doth please God to Discover, &  
revenge private Murders: *N. N.*

Woe unto such, that worke iniquity on their  
beds: & seeke secretly to hyde their works in the  
dark; saying to themselves, who can knowe  
my actings. Micha: 2: 1. / Psa: 29: 15. / Ezek: 9: 9:

Or, if god doe knowe them; yet (saith they) hee  
doth not munde whether they bee good, or euill.

Y: psa: 1: 12. / can hee see through y: Clouds.

Job: 22: 13. / if hee doe, hee will not remember.

Eccle: 23: 18.

Knowe, o thou Butcher like blood sucker. y: there  
is a god in Heauen, came, & will reuenge all se-  
crets: Dan: 2: 28. / This spirit, searcheth into  
all secret thoughts or actions. / Luk: 8: 17. &  
there is nothing so obscurely hydd, or acted, but  
shall be reuenged. 1. Cor: 2: 10.

The blood of Abel, cryed out for vengeance; when  
murdering Canie thought it a thing impossible  
that his act should euer be discovered, either  
to God, or man. / Gen: 4: 9:

The soules of slaughtered bodies, crye out, howe  
longe Lord dost thou avenge our blood on  
thos that haue raysoned, or murdered vs. /  
Gen: 6: 9: 10: / Psa: 125: 3.

The stones in the walls, shall cry out as witnesses  
of thes acts: & the beams from y: timber shall  
confirm the same. / Hab: 2: 11.

Yea, euen the fowles of the ayre shall discover  
the secretest thoughts of wickednes y: shall be  
practised against Gods anoynted. / Eccle: 10: 20.  
Let no satisfaction be taken for the life of a  
Murderer, but death. Num: 35: 31. / Psa: 55: 23.



In preservation of life from death; prefer  
the dewyne, before y<sup>e</sup> phisition of y<sup>e</sup> body.

Exo. 46. 11. it  
is not y<sup>e</sup> way to be  
cured. neither in  
body, or soule.

Denimes; are called  
y<sup>e</sup> phisitions of the  
soule. Jer. 8. 22.  
Isa. 61. 1.

what wicked de-  
vils are called:  
by Job: 13. 4.

Exo. 15. 26.  
1 Sam. 2. 6.  
Wisdom. 16. 13.

god's fiat; is a lawe.  
& present remedy.

Mar. 5. 34.  
John. 5. 5. 8.

Math. 12. 10. 13.  
Math. 9. 20. 22.

Math. 17. 18.  
John. 9. 6. 7.

Luk. 14. 2. 4.  
Math. 8. 3.

Exo. 23. 25. god  
will heale him; and  
fullfill y<sup>e</sup> number of  
dayes.

Exo. 23. 25. god  
will heale him; and  
fullfill y<sup>e</sup> number of  
dayes.

Exo. 23. 25. god  
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fullfill y<sup>e</sup> number of  
dayes.

Exo. 23. 25. god  
will heale him; and  
fullfill y<sup>e</sup> number of  
dayes.

King Asa was blamed. not for seeking the ordi-  
nary meanes of phisick; but because he sought  
not the Lord first, as a meanes to beseech the in-  
uence of the phisition. 2. Chro: 16. 12. 2. Chr: 32. 25.

Where the divine end, the phisition should  
begin. but it was not observed by Asa: neither is it.  
much thought of in this our age. though St. James  
tells us; y<sup>e</sup> when any one is sick, let them call for y<sup>e</sup>  
Elders of y<sup>e</sup> Church to praye over them before they  
be past helpe. Jam. 5. 14.

Now; as the helpe of the phisition, are not to be dis-  
pised: so are they not to be depended on.  
but we ought to fixe our chiefest hope in god: in  
whom; are the issues of life, & death. Psa. 68. 20.

It is god alone; that can give them strength, & ease, in  
their beddes of sickness, & languish. Psa. 41. 3.

The phisition, though he were the most learned;  
yet can hee but shewe the experience of his art, &  
experience: & the vertue of medicines, & herbe or-  
dained by god, for y<sup>e</sup> preservation, & health of  
manna, when it shall please him to give a blessing  
to them; not when the phisition will warrant, but  
god manifest his will. Eccl. 38. 1. 3. 4. 5. 7. 8.

My sonne, in thy sickness be not negligent, but praye  
unto the Lord & hee will make thee whole againe.  
Eccl. 38. 9. as hee did Hezekiah. Isa. 38. 2. 3. 5.

Then give place; not to every phisition, but to such  
an one, as feareth god, for such, will not only praye  
unto god to bless their medicines & medicines;  
but will also hartely praye for thy speedy amendment;  
& in the interim will be diligent, vigilant, and  
christely honest, in the performanc of his duty.  
Eccl. 38. 12. 13. 14.

And, before y<sup>e</sup> takest any phisick, sanctifie it, 1. Tim. 4. 5.

praye; y<sup>e</sup> it may be  
prosperous for thy  
speedy healing.



Against all such; who are willinge to  
be guided, rather by multitudes; then truth.

The heart of a wise man, discerneth good, from  
badd actions. / Pro: 22: / 3. / Eccl: 8: / 5.

Hee is perfect, in the true understanding, what  
good works are: & those hee will cleave to, w<sup>th</sup>  
a conscience, & faith, eternally & eternably.

Heb: 13: / 21. / Heb: 6: / 19. / 2. / Pet: 2: / 8.

Hee will not followe any multitude to doe euill  
Exo: 23: / 2. / 3. John: 11. / Because, hee knoweth  
that such frowie persons are voyd of under-  
standinge. / Pro: 12: / 11. / Besides; wee ought not  
to doe any euill act, that good may come of it.

Hee proueth all things first; then, chooseth the  
good waye, from the euill. / 1. Th: 5: / 5. / 15: 21. /  
Amos: 5: / 14: 15.

by w<sup>ch</sup> wisdom, (since it is not cloaked w<sup>th</sup> a  
malicious hypocrisy) it shall silence multitudes  
both of willfull, & ignorant temporisore. / 1. Pet: 2: / 15. 16.

But, the fool, hee is presumptuous, selfe willed,  
& one, that despiseth both truth, & gouernment.  
2. Pet: 2: / 10.

Hee, counting to make himselfe unlawfully  
rich; falls thereby, in snarles w<sup>ch</sup> drown him.  
Body, & soule eternably. / 1. Tim: 6: / 9. 10.

Then marke the waye of the iust man; and  
thou shalt finde, y<sup>t</sup> his ende, is rest, & peace;  
when the willfull, & ignorant Symere shall  
groane vnder the burden of a conscience fitted  
for destruction. / Psal: 37: / 37. 38.

Against such; that dare willingly erre from the  
wayes of a knowne truth, & followe multitudes in  
errore; whether it be, either for loue, feare, or  
beniuit; god tells them, & sweares wrathfully, that  
they shall neuer enter into his rest. / Psal: 45: / 10. 11.



The Duty of Godly Kings, & Magistrates before y<sup>r</sup>  
Deaths; for the establishinge of gods worde.

Died at  
Moses: 120: years  
of age. / <sup>It</sup> was for  
told him, by God  
himselfe, y<sup>t</sup> he should  
see y<sup>e</sup> Land of promise  
but not enjoye it.  
Deu. 32: 49. to 52.  
Numb. 27: 15. to 18.

When Moses was 120: years of age, & finding  
himselfe unable to performe his duty any longer:  
he called the people before him, & signified, that  
his death was at hande: Wherefore, for their better  
wellfaire, he in his life tyme placed Joshua over  
them, calling upon him to bee courageous in gods  
cause, & so likewise he admonished, & charged the  
people to obey gods Comandements. / Deu. 31: 1: 2: 7: 8: /

Joshua: 110: years  
of age.

Joshua, he followed the same course, calling &  
telling the people, y<sup>t</sup> his death was nigh at hande:  
giving them a charge to bee courageous, & to worship  
the true god: w<sup>ch</sup> being done, hee ends his dayes in  
peace, as a worthy Champion of y<sup>e</sup> Lord. / 24: 1: 15: 16: 29.

David: : years  
of age.

King David: When hee was to goe the way of all  
fleshe, & laye sick on his death bedd: hee placed  
his sonne Solomon on his Throane, & gave him  
charge, both for the maintenance of true reli-  
gion, & for the execution of euill iustice. 1: Kings.  
1: 1: 20: 21: 33: 34: 47: 48: /

A caution, for y<sup>e</sup>  
Ministers.

S. Paul; when his tyme drew nigh; heeooke what  
order hee could, that the church might flourish after  
his death: saying vnto the <sup>minister</sup> people, take heed vnto your  
soules, & your flocks; for I knowe, that after my de-  
=parture, wolues shall come in amongst y<sup>e</sup>, & eate  
man shall rise up amongst y<sup>e</sup>: sheepe; against which  
sort of people, I haue not spared both night & day (for  
this: 3: years) to adhort y<sup>e</sup>. Act. 20: 28: to 31: /



Those that are hanged on a tree, for  
wickednes: is accursed of God.

Christ, was made a Curse for mans redemption  
as it is written, Cursed is every one y<sup>e</sup> hangeth  
out a tree. / gall: 3. / 13. / yet y<sup>e</sup> thief on y<sup>e</sup>  
x. was (only) saved  
Luk: 23. / 40. to: 44.

His body shall not remaine all night upon the  
tree, but thou shalt in any wise bury him that  
day: He that is hanged is accursed of God, bury  
him therefore, y<sup>e</sup> thy lande bee not defiled. Deu.  
21. / 22. / 23. / Judas; he hanged  
himselfe. /  
Math: 27. / 5. / c  
Acts: 1. / 18. /  
Sithophiel hanged  
himselfe. 2. Sam:  
17. 23. /



God demands, Why the wicked doe so power-  
fully, & unrightly abuse y<sup>e</sup> causes of y<sup>e</sup> poore.

What meane you to beat my people to peeces:  
& grinde the faces of the poore (saith y<sup>e</sup> Lord.)  
Psa: 3: 15:



see pag: 46.

The Saints desire death; not as a loathsome  
to live; but as a loathesness to live, in synne.

O wretched man that I am, who shall deliver  
me from the body of this death. Rom. 7: 24.

There is no soundness in my flesh, because of  
thyne anger, neither is there any rest in my bones,  
because of my synnes; for myne iniquities  
are gone over my head as a heavy burden,  
they are too heavy for mee. Psal: 38: 3. 4.

O that I might have my request, & y<sup>e</sup> God would  
grant mee the thinge I longe for, even y<sup>e</sup> it would  
please god to destroye mee, y<sup>e</sup> hee would let loose his  
hande & cutt mee off, then should I yet have com-  
fort. Job. 6: 8. 9. 10.

O Lord save mee for thy mercy sake; for in death,  
there is no remembrance of thee, in the grave, who  
shall give thee thanks. Psal: 6: 4. 5.

I should verely have fainted, but y<sup>e</sup> I blessed  
to see the goodness of the Lord, in the Land of the  
living. Psal: 27: 13.

When I cast up my account of my synnes, they  
put mee in great feare: & myne iniquities doe  
commit me to my owne face. Wisd: 4: 20.



Instructions; what an Oathe to god is, & how farr it may Lawfully stand; but not forced.

An Oathe, is for the confirmation of the will of man: by the testimony of God; And onely to be used for the setting forth of gods glory, & mans benefit, & was first instituted by God himselfe, as appereth Gen. 6. 13. Heb. 6. 13.

Oaths, they are of 2. sorts: / Publique, & Private. Private Oaths; are made betwixt private persons, concerning their particular affaires, as betwixt Abraham, & his servant, to performe covenants to his sonne Isaac. / gen. 24. 3. 9. / or Jacob, & Laban, in right of inheritance. / gen. 31. 44. 50. 53. / or David, & Jonathan to confirme affection. / 1. Sam. 20. 17. / or betwixt Eliah, & Obediah, in delivering a message to King Ahab. 1. Kings. 18. 10. 15. / or betwixt King Zedekiah, & the prophet Jeremiah, in matters of life & death. Jer. 38. 15. 16.

Publique Oaths, are of diverse sorts, as betwixt King, & subiects: The King to rule, & reigne, iustly: & the people to obey their allegiance, faithfully, as betwixt David, & the people of Israel. 2. Sam. 5. 3. / or, as King Asa, made the people sweare, yt they would faithfully, & boldly maintain the true worship, & service of the almighty God. / 2. Chro. 15. 12. 14. 15. / so did Ezra. chap. 10. 3. 4. 5. 7. 8. / or betwixt friend, & friend in trust, as appereth by gods Law. / Exo. 22. 10. 11.

The Oathe of supremacy, Commands the subiecte to acknowledge the King (within his dominions) to be the head <sup>before</sup> all the world: & that it is our duties (according to the uttermost of our power) to maintain & defend him & his heirs, in all Jurisdictions, pre-eminences, & authorities granted, & authorized unto them in this Kingdome of England.



Instructions; what an Oathe is, and how  
farr, it maye lawefully stand, but not forced.

Oaths; are necessary in .3. respects. first, that  
god, may be magnified: secondly, y<sup>t</sup> truth in  
question may be manifested, & confirmed: &  
thirdly, y<sup>t</sup> righte, may be maintained, & innocency  
freed from circumventing danger.

Which Oaths may not be commanded either by  
Kinge, or Magistrate, in any thing y<sup>t</sup> is unlaw-  
full, inconvenient, or ungodly. provided by gods Law.

1. Thel. 4. / 1. 2.

& by the Judges of y<sup>e</sup> Land. Scrop. anno: 1. Edw: 3.  
fol. 26. / c. 49. Edw: 3. / c. 38. Edw: 3. / c. 42. Edw: 3.  
c. 36. H. 6.

In causes criminall, or capitall, the Lawes of En-  
gland doe neither purge by Oath, or force by tor-  
ment, any man to accuse himselfe: Judged by  
Fortescue in his commentaries of policy in this  
Kingdom. anno: 49. Edw: 3. the same case, is  
again<sup>e</sup> adjudged by Sanders, & Whiddon 12. Eliz:

The Comon Lawes doe not enforce any to answer  
a plea: but in such a case, as where their shall  
appeare a knowne, & publique accuser: who is  
to set out the case in writenige plainly & per-  
fectly, to w<sup>ch</sup> the defendant, is not onely allowed  
a copy of the accusation; but also convenient  
time, & learned Counsel, to advise considerately  
before Oath, or answer. And in cases of defa-  
mation; the Judges ought to be guided by grave,  
& honest, not malicious, & envious witnes: by  
neighbours constant, not by strange relations:  
& those legally, & inditally: they must also be de-  
posed before they can give in any evidence: also,  
the rendering of a sufficient answer to y<sup>e</sup> accusa-  
tion is expected: by w<sup>ch</sup> it appears y<sup>t</sup> it is not in  
the power of the iudge, but the Jury, to condemn  
any, yet, in mercy, he may save.



set page. 69:97:131:  
189.

As, the high Priest was subject unto Cesar, so, ought the Pope to be; to every King, in his Kingdom.

First, because Kings, are called Gods of the earth.  
Psa. 82. 1. 6. 1. Kings. 20. 28.

Paul, (who was chief of the Apostles) when he came before Festus, he did not appeal unto y<sup>e</sup> high Priest, but unto Cesar. Acts. 25. 8. 10. 11.

y<sup>e</sup> high Priest  
X<sup>t</sup> Jesus.

Christ Jesus (though he were free from paying tribute to Cesar) yet because he would not offend, but give a dutifull example, he paid tribute to the King for himselfe, & Peter. Math. 17. 24. to. 27.

David Comanded the high Priest Zadoc, & Nathan the priest to obey his will; & they went obediently, & willingly. 1. Kings. 1. 33. 38. 39.

King Solomon; he thrust out Abiathar the high Priest from his function: so may the King, any & ungodly high Priest, or Priest. 1. Kings. 2. 27.

God tells us; he will raise us up a faithfull Priest that shall do all things according to his own heart, & word, & he shall walk before the King, for ever; to instruct his anointed. 1. Sam. 2. 35.

Math. 20. 25. to. 28. Hee shall be humble according to our Saviour X<sup>t</sup> Example. Math. 21. 5. 2. Cor. 8. 9. Phill. 2. 7. John. 13. 5.

Lev. 32. 34. Not arrogantly prowde, & imperiously statelie, after the Pope's Example. 2. Thes. 2. 3. 4. 1. Sam. 3. 15. Phill. 3. 2.

Math. 5. 13. 14. Hee shall be the salt of the earth; & the light of the world; & the true opener of Gods word; filling the new born babes, w<sup>th</sup> symple mylke. 1. Cor. 3. 2. & to those of full years, & understanding, hee gives stronger meats, to nourish the soule. Heb. 5. 12. 13. 14. 1. Cor. 6. 1. 2. 3.

Not such, as eat up the salt of y<sup>e</sup> flocke, & fleece them of their finest wolle; letting the sheeps wander, & stray till the wolfe devour them. Ezek. 34. 3. 4. 5. Psa. 56. 11. 12.

1. Tim. 6. 3. 4. 5. No false teacher; perverting the plain meaning of Gods word, by subtils sophistry, or else by blinde, and ignorant babblings. 2. Pet. 2. 17. to. 22. 1. Tim. 6. 20. 2. Tim. 2. 16. 2. Tim. 3. 8. 2. Cor. 11. 13. 14. 15. Amos. 6. 12.



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The mysteries of gods word, are plaine, & apparent  
to the prudent: but darke, & obscure to y<sup>e</sup>. Ungodly.

All the words of my mouth, are in righteousness:  
there is nothing froward, or perverse in them: they  
are all plaine, to him y<sup>e</sup>. understandeth, & right, to  
them that finde knowledge. / Pro: 8: 8: 9.

Who is wise; & hee shall understand these things;  
prudent, & hee shall knowe them? / Hof: 14: 9.

Hee y<sup>e</sup>. getteth wisdom, loveth his owne soule: & he  
y<sup>e</sup>. loveth understanding shall finde good. / Pro: 19: 8:

A wise mans eyes, are in his head; but, the fool, hee  
walketh in darknes. / Eccl: 2: 14. / Eph: 4: 18.

These mysteries, are not hid from thee; but the  
word is very nigh unto thee; in thy mouth, and  
in thy hart, that thou maist doe it. Therefore, since  
(this day) I set before thee god, & evil; life, or death;  
see thou obey my instructions, least I denounce  
damnation to thee for thy sluggishness. / Deu: 30: 11: to: 20.  
Deu: 4: 26. / 2: Tim: 2: 12.

For, if the Gospell be hid, it is hid to them that  
are lost in sluggish ignorance, not to such as  
searche diligently, & painefully for satisfaction.  
2: Cor: 4: 3. / 2: Tim: 3: 15. / Turn from y<sup>e</sup>. thyldhood.

Search the Scriptures, & compare them together,  
& they will open the true mysteries unto you.

John: 5: 39.

And, if yea be dilatorie, & evn in knowledge; Math: 22: 19.  
then give diligent attention to Sermons, & read- 1: Tim: 4: 13.  
ing from others; & whare y<sup>e</sup>. doubt, examine the  
further prooffe. / Acte: 17: 11.

Then will god open your understanding, to apprehend  
the Scriptures truly. / Luk: 24: 45. / Luk: 8: 10.

The mysteries, w<sup>ch</sup>. formerly have layed hid to many  
generations; is now manifest to the righteous. / Col: 1: 26. / x

According to gods promise, saying, I will bring the  
blinde unto mee, by a way they knew not: I will  
make darknes light, & crooked things straight before  
them. / Isa: 42: 16: 17.



see page. 70:30.

God is angry with wicked <sup>ignorant</sup> Ministers, ~~the~~  
for preaching peace, to such; as are not in y<sup>e</sup> true way

Ther, speak the fancies of their owne harte, &  
not out of the mouth of the Lord; saying, y<sup>e</sup> shall  
have peace; No evil shall come upon y<sup>e</sup>; for walk-  
ing after the imaginations of y<sup>e</sup> owne hearts.

Jer. 23. 16. 17. Ther, have not y<sup>e</sup> light of grace. Isa. 8. 20.

The covetous, false dealing priests, & scribes,  
preach peace, peace, to their wounded, & poisoned  
soules, whereas, if they live, & rest in those errors  
of darkness, there is no peace. Jer. 6. 14.

Ther, have so poisoned the fancies of y<sup>e</sup> people, y<sup>e</sup>  
their shameful ignorance, & willfulness, dare say,  
(in answer to Gods word, w<sup>ch</sup> admonish them to in-  
quire after the old, & good way) we will not walk  
in it. Jer. 6. 15. 16.

Ther, desperate devine; shall fust themselves;  
& spend their spirite in vain babblings; not fear-  
ing to curse the king, & ther god, & looke for-  
ward daringly: as if they were free from error,  
or darkness. Isa. 8. 21. 22.

Ther people, have listened, & misheard, & mis-  
lying devinations, promising to confirm their doc-  
trines in truth, & peace, following ther owne, ig-  
norant seduced spirite, w<sup>ch</sup> knowe no good things.

Ezek. 13. 3. 6. 10.

Because with lyes, y<sup>e</sup> have made the harte of the  
people sad, w<sup>ch</sup> I have not made sad: & strengthened  
the hands of the wicked (by your fearfull denounci-  
ations least they should returne into the right way:  
Therfore, will I delivre this people out of your hands  
& y<sup>e</sup> shall knowe that I am the Lord. Ezek. 13. 22. 23.

Ther, wretches say; we have no king. What should  
a king doe to us? making, & falsely swearing,  
to a disobedient Covenant. Hos. 10. 2. 3. 4.



God is angry with wicked ignorant bablers, for seducing his people, & preaching peace, where no, is likely:~

Because these rebels have trusted in their own strength, & in their own wares; & in the multitudes of their mighty armies: Therefore shall a tumult arise amongst themselves, & their hearts shall be divided: & they shall be found faulty: and all their fortresses shall be spoiled, as Shalman spoiled Betharbel in the Day of Battail: where the mother was dashed in pieces upon her children.

Hof: 10: 2: 13: 14.

Come say they, make a Covenant with us, (as Kabshakik would have had Hershah, his people done unto his blasphemous wayes.) Then shall ye be sure to eat every one of his pyne, & drinke out of his owne Cisterns: but such as were the Kings true brave people, made them no answer to this diuillish temptation: 2. Kings. 18: 31: 36.

But god will most assured defend, & save his peculiar people, both for his owne, & his seruants Davids sake; out of the hands of their enemies, though they were as daring, as blasphemous, as numerous, & as confident as the Army of the Assyrians; of whom, in one night was slayne 185000. 2. Kings. 19: 34: 35:



We ought not to condescend unto a wicked  
peace; though we lose life & all.

Jer. 7: 8. to. 21. The enemies unto godly peace, persuade them-  
selves out of the benefit of gaining substance; y<sup>e</sup>  
they shall have peace by the power of my might,  
although I have drunk enemies to thirst, and  
2. King. 18: 28. to. Murder, & confusion. Deu. 29: 19. 20. / Exh. 24: 16. given

The Prophete that depend upon such wicked  
imaginations, which peace, peace unto the  
wickedness of y<sup>e</sup> people; when there is no peace  
for. 6: 14. / Isa. 57: 19. 20. 21.

There is art such as delight in mischief, robbery,  
& ministration; taking peace from the earth,  
& rejoice in the slaughtering of each other.  
Ren. 6: 4.

But, when they promise peace, & safety unto  
themselves most securely. then shall sudden  
disturbance come upon them unawares, and  
they shall not escape confusion. 1. Thes. 5: 3.

Therefore, with such, thou shalt not seek their  
peace, neither advance their prosperity in all  
the days of thy life. / Deu. 23: 6.

for, such like tyranny in King Rehoboam, caused  
the children of Israel to rebel, & cry out a-  
mongst themselves, saying, to your Tent O  
Israel, for what portion have we in David?  
Wherefore, see to thine own house, David.  
1. Kings. 12: 16. / Eccl. 10: 16. 17.

Zach. 5: 4. / The stones in the walls, shall cry out against all  
such as seek to build a town by blood, or establisheth  
a City by iniquities. Habua: 2: 11. 12. / yea, the  
found of the ayre, shall renewe their wicked  
bloody plott & imaginations. / Eccl. 10: 20.



Wee ought to embrace a godly peace, speedily:  
for, y<sup>e</sup> fruit of righteousness, is sown in peace.

Seek y<sup>e</sup> peace of y<sup>e</sup> City whether I have caused  
y<sup>e</sup> to be caried away captives, & praye unto  
the Lord for it; for, in the peace thereof, shall  
yea have peace. Jer. 29/7. gall. 5/22. 1. Peter. 3/8. to. 12.

If yea will follow the things, w<sup>h</sup> make for <sup>such</sup> peace.  
Heb. 12/14. Rom. 14/19. then, shall yea be at peace amongst  
your selues. 1. Thes. 5/13. Math. 5/9. Jam. 3/18.

O praye for the peace of Ierusalem. Psa. 122/6. Psa. 127/1.  
seek yea such godly peace, & pursue it. Ps. 34/14. Jam. 3/17.

Let mercy, & truth meet together: then shall  
righteousness, & peace, kiss, each other. Ps. 85/10. Mar. 9/50.

Then, will y<sup>e</sup> Lord make our enemies to seek  
peace at the hands of the godly. Pro. 16/7. &  
make them knowe, y<sup>t</sup> there is a time to love, as  
well as to hate. & a time for peace, so well  
as for warre. Eccl. 3/8. yea y<sup>e</sup> stouie & beast shall be at peace w<sup>th</sup>  
y<sup>e</sup> righteous.

But not unto such, who strive against the hand  
of their maker. Isa. 45/7/9. putting their con-  
fidence in horses. Psa. 20/7/33/17. & in an army  
of flesh. Ps. 33/16. Jer. 17/5. not caring for the  
truth of the cause; but fight for shew, &  
vain gain. such blood thirsting men,  
shall not live out halfe their dayes. Psa. 55/23.

because they are averse to peace, & hate the  
word of right. Pro. 29/10. Deu. 20/1. to. 20. Quere  
manner of  
warreing a =  
inst y<sup>e</sup> enemy  
Eu. 20/1. to. 20.

but, from the Counsellors of peace, (especially  
a godly peace) proceeds joye, & love, Pro. 12/20.  
when the wicked are hated for their evil ima-  
ginations, & seducement. Hos. 10/14.



see pag. 126.

How mans prayers, should become  
acceptable unto Gods eyes, & eares.

Those who desire to serve god truly, must  
observe the rule of y<sup>e</sup> preacher; y<sup>e</sup> is, he must  
seek out (1.) acceptable words, words of truth,  
Ecc. 12: 10. (2.) in an acceptable time; in a  
time of danger, Psa. 69: 13. 14. 15. (3.) from an  
acceptable friend; (receiving divine instruction)

His confession  
& confidence.

Psa. 65: 2.

1. Joh. 5: 14: 15.

Joh. 11: 42.

Joh. 9: 31.

Isa. 26: 9.

Then, will the Lord answer thy devout prayer  
& say unto thee, I have heard thee, in an accep-  
table time, & I will both help thee, & preserve  
thee. Isa. 49: 8. in an acceptable year. Luk.  
4: 19. yea, I will accept of thy desires, accord-  
ing unto what thou hast, not refuse thee  
for what thou hast not. 2. Cor. 8: 12. for,  
those that seek me early, shall find me.  
Jero. 8: 17. & I will accept of the sweet smelling

2. Cor. 2: 15: 16

Rom. 12: 1.

1. Pet. 2: 5.

sacrifices of thy devout prayer. gen. 8: 21. Phill. 4: 18.  
upon myne Altar. Isa. 56: 7. Rom. 12: 1. for  
with such sacrifices, I am well pleased. Heb. 13: 16.



Hee that stealeth, to satisfie a hungry  
stomacke, is not condemned by Lawe.

Men doe not disprize a thiefe, if hee steale food  
to satisfie his hungry soule; yet, if he bee found  
in the act, hee shall restore .7. fould; yea,  
hee shall giue all the substance of his house  
if hee haue any. (Pro. 6. 30. 31. / Pro. 30. 9. / Pro. 26. 18. 19.)

But, wee are Comanded by god, neither to steale,  
nor lye, nor sweare any oathe vnpoxhanely  
at all; (Leuit. 19. 11. 12. 14. / Math. 5. 33. 34. 38)

Wherefore, let him that did euer steale, steale  
no more, but let him labour for his liuinge:  
since it is an inexcusable, & synfull act,  
both before the Eys of God, & man. (Eph. 4. 28.)  
on y<sup>e</sup> contrary, wee ought to be tender hearted,  
& kinde, on towards another, in relieuing such  
as are disabled to labour; either by Lameness,  
or weaknes, or sicknes. (Eph. 4. 32. / Rom. 12. 20 / Pro. 27. 7)

And having food, & rayment, let vs (therewith)  
learne to be content. (1. Tim. 6. 7. 8. 9.) saying  
with Paul, I knowe howe to be full, & howe to  
indure the sharpe of hunger. howe to abound,  
& howe to suffer neede, & want. (Phil. 4. 12.)

for; if man must (one day) giue an account for  
euery idle worde; surely, they shall much  
more, for euery euill action. (Math. 12. 35. 36.)



Against bragging & vaporing

challenging

as above said  
Joab. At the young  
man a rise & playe  
before by: But above  
said knowest thou not  
that it will be  
in the end  
2. Sam: 2: 14  
2. Kings: 14: 8  
to: 15

Amaziah King of Judah, sent messengers unto Joash  
King of Israel saying, come & let us look on another  
in the field, Joab returned Amaziah his answer  
The thistle of Lebanon sent unto the Cedar saying  
give thy daughter to my son for a wife, & thou shalt  
be a wife to him & thou shalt dwell in the thistle: Thou hast  
indeed smitten Edom & thy hand hath lifted thee  
glory of this, & tarry at home: for why shouldst  
thou meddle to thy hurt, that thou shouldst fall:  
But Amaziah would not hear, therefore the King of Israel  
& the King of Judah went on to battle, & Amaziah  
was put to the worst & slain.

2. Kings: 14: 8: to 15

~~A good Cause for blasphemy, & quarrelling  
bloody murders, who by aggravating & forcing  
abuse, become the most wicked & the worst destruction  
& slaughter~~

1. Kings: 20: 14 to 20  
for drunken sloth  
Judeth: 13: 1 to 3  
riotes Baltashon  
Dan: 5: 1  
Cruel hymnrodd  
Gen: 10: 9

A good Cause for quarrelling, Rabshakeh, & bloody  
murders, who make it the glory of their  
manhood, to live by vapouring aggravations, &  
inhuman abuse, with (a wife) is reported  
fool hardihood, not valour. There are such as will  
draw God nor man. Isa: 5: 2. yet would be known  
to be valiant (though in an ill cause) by their actions  
with an vicious & baro. for: 9: 3: 4: against the  
innocent & harmless.

Have no confederacy with them, neither be thou afraid of  
their vapouring. Isa: 8: 12, for (if thou be good) god  
will send his angel with a drawn sword to defend  
thy innocency as he did to assist Joshua against his dangers  
Josh: 5: 13: 14. & make him drunk in wine, & make  
until he lay wallowing in his own blood & filthy  
vomiting, & divided of duddy out, for dividing Israel  
for: 48: 26: 27. Because, he trusted in the arm of his  
own strength, & put no confidence in god for: 17: 5:  
Isa: 30: 16: 17.



Objections made against y<sup>e</sup> Church service, by Lewis Hughes  
 & ceremonies of England, y<sup>e</sup>d anno. 1643.

- 1 That the first Lesson read in the morning for the 4<sup>th</sup> of Octob. is blasphemous; sayyng, y<sup>e</sup> Ilands doe save from death, & purge away sin. Tobit: 12/9. which nothing but the blood of X<sup>t</sup> Jesus can cleanse us from sin. 1. John: 1: 7. For I have sinned. Act: 4: 12.
- 2 That there are 7. Angels, w<sup>ch</sup> doe present our prayers unto god; w<sup>ch</sup> is a ground of idolatry; & an horrible point of blasphemy against X<sup>t</sup>. who only doth present our prayers. Rev: 8: 3: 4. by the 7. Angels, is meant the spirit of the 7. Churches of Asia. Rev: 8: 2. Rev: 1: 4.
- 3 That they bowe the body, & put drynhall at the name of Jesus; w<sup>ch</sup> is being dewed at the words in midd<sup>e</sup> of Idolatry; & amongst y<sup>e</sup> ignorant people a great error, for there are 3. other men whose names were Jesus, Bld, X<sup>t</sup> Jesus. Eccl: 50: 27. Col: 4: 11. Act: 7: 45. other of w<sup>ch</sup> they sold down offerings & distinguished. But God hath giuen our Saviour a Name above every name; that at y<sup>e</sup> name of Jesus, every knee should bow, of things in heaven, in earth, & under the earth. Phil: 2: 9: 10. by things in heaven, are meant Angels; & y<sup>e</sup> soules of the faithfull: w<sup>ch</sup> being spiritt<sup>u</sup> have no knees: By things in earth, are meant the Devils & damned soules in Hell. By thing in the earth: are meant, all mankinde living on earth. By the name of Jesus, is meant the authority, & power w<sup>ch</sup> god hath giuen hym, above all creatures. not y<sup>e</sup> name of adoration: by bowing the knee, is meant subjection. Isa: 49: 23. not bowing the knee, & uncapping the head.

4 That in kneeling to the Communion bread, is Idolatry: for, neither y<sup>e</sup> Apostles (where X<sup>t</sup> gave the bread to them Luk: 22: 19. Did kneel, nor the Christians in y<sup>e</sup> primitive Church; & to serve more wisely than zealous then the Apostles example. will serve. hypocrisy.



by Lewis  
Hughes.

Objections against church service, in  
the Churches of England. 1643.

5. It is an Error to interrupt the Minister when  
he prayeth, or reads the Confession, as the Clerke  
& people doe in answering to them & the Litanie:  
for, of necessity, it must take of the hearts &  
devotion, & (by the intermitting of hymns) bring  
idle thoughts into the myndes of Ministers & people  
who have hymns (if they please) both to talke, and  
prays. 1. Cor. 14. 15. 16.

6. They say yt it is a Jewish kind of purification  
for women who come to the Church in periods:  
as if they were ashamed of their actions, & come  
like Harlots to doe penance, as women ashamed  
to shew their faces. for this cause, Judah her  
thought Thamar to be an Harlot, because her  
face was covered with a veil. gen. 38. 14. 15

7. They will not allowe of baptizing Infants, by  
God father or Mother; for they cannot make any  
faithfull promise for one that hath not understanding  
or probability to ingage it selfe; or, if in this  
sense it could, yet who is that man, that doth  
knowe the intentions of another, to say positively  
he doth believe. Neither will they allowe  
of the Minister to signe y<sup>e</sup> infant with y<sup>e</sup> signe  
of the crosse, w<sup>ch</sup> they say is the Marke of y<sup>e</sup>  
beast, or Antichrist. Rev. 13. 16. who marks  
all his children in y<sup>e</sup> forehead. in thus doinge  
(say they) baptisme is made voyde.

8. They are not pleased with the prayers read at  
Baptizing of Children, whereas it is written that  
god hath sanctified the flood Jordan, & all other waters  
to the mysticall washing away of synne: whereas  
in truth, there is no mysticall washing away of  
synne in water, but, there is a Jewell, & true  
washing away of synne in y<sup>e</sup> blood of x<sup>p</sup>. 1. John. 1. 7. Rev. 1. 5.



pet. 8.

Water in baptizing doth but signify, y<sup>t</sup> as foules  
 throng are washed & made cleane in water.  
 so, the soules of the faithfull elect children of  
 gods, being defiled in the sinnes of their parents  
 are made cleane in the blood of X<sup>t</sup>. / *Ren. 1:5*  
*Ezek. 36:25* / *John. 15:3*

Quere.

2. Chro. 30. 19.

18

9.

They like not the prayer waite after baptizing,  
 wherein thanks is given unto god, for p<sup>r</sup>ogress  
 saving the Infant with his holy spirit: The  
 truth is, that the children of god doe p<sup>r</sup>ecieve  
 the spirit of god to p<sup>r</sup>ogress them, not by a  
 sprinkling of water in baptizing, but by the  
 hearing of X<sup>t</sup> Gospell preached, as, *Act. 10:44*  
*Act. 15:7-8* / *2. Cor. 3:3*

10.

They like not the Rubricke, before y<sup>e</sup> Catechism;  
 wherein is affirmed, that children baptized,  
 have all things necessary unto salvation, and  
 it saies further, that undoubtedly they are saved:  
 w<sup>ch</sup> in a generall sense is a manifest p<sup>r</sup>otest:  
 except they will particularly apply it to gods elect?  
 For, first they have no knowledge of sinne,  
 nor of the wrath & curse of god due unto sinne,  
 nor of X<sup>t</sup>, nor of the articles of y<sup>e</sup> Christian  
 faith; & therfore, have no faith, nor p<sup>r</sup>op<sup>r</sup>en-  
 tance, without w<sup>ch</sup> now can be saved. / *Heb. 11:6* / *Eph. 2:8*  
 But gods elect ones, in their Infancy: *Rom. 11:5* / *Rom. 9:11*  
 because, they cannot attaine unto y<sup>e</sup> sound of faith,  
 or understanding, w<sup>ch</sup> for want of understanding / *Rom. 10:17*

Note

Many of the Elect, have brought forth children  
 who have p<sup>r</sup>ovide p<sup>r</sup>obate / Adam, had Cain  
 as well as Abel. / Abraham, had Ishmaell, as  
 well as Isaac. / Isaac, had Esau, as well as Jacob.  
 by w<sup>ch</sup> we may note, y<sup>t</sup> when god made y<sup>e</sup> cove-  
 nant of grace, betwixt hym selfe, & Abrahams  
 posterity, he made it not in a generall sense  
 to all his seed; but unto all y<sup>e</sup> righteous ones y<sup>t</sup>  
 should come forth of his seed, *Gal. 3:16* / *Rom. 1:3* / *1. Pet. 1:23*  
 X<sup>t</sup> Jesus he died for some sinners, not for all *Math. 20:28* / *28*

Quere

Cor. 5:14-15



11.

Luk. 3. 23. to 38

They are not pleased with the place in y<sup>e</sup> Catechism  
that saith X<sup>t</sup> hath redeemed all mankind,  
w<sup>ch</sup> is a manifest untrueth. X<sup>t</sup> in Rom. 8. 30.  
Cor. 5. 18. is said to dye for all the righteous, not  
for the wicked: not came to redeem none but the  
Elect & those in respect of nature are damned lost  
sinners. Math. 18. 11. / But in respect of grace,  
righteous ones. Psa. 32. 2. / 2. Cor. 5. 19. 21.  
Therefore the Evangelist Luke, setting forth y<sup>e</sup> gene-  
alogy of X<sup>t</sup> beginneth from Joseph & descendeth to  
Adam, & from Adam doth again descend to Seth,  
who was the first of Gods elect y<sup>e</sup> was born after  
the death of righteous Abel. By w<sup>ch</sup> we may note,  
that there is no mention made of Cain & his posterity.  
And St. Matthew beginneth from Abraham to Isaac,  
& so descendeth to Jacob, but maketh no any men-  
tion of the posterity of Ishmael, nor of Esau.  
Math. 1. 1. to 17.

12.

It is also in y<sup>e</sup> Catechism affirmed that we are  
made the children of God in Baptism, w<sup>ch</sup> is a  
manifest untrueth, for, he y<sup>e</sup> is not become  
the child of God before baptism, shall never be  
saved. Because, all that ever were, & are the chil-  
dren of god, were made so, by vertue of god, & electing  
grace, decreed to be so, eternally before y<sup>e</sup> world  
was created. Eph. 1. 4. 5. / & for such chosen &  
Vessells, X<sup>t</sup> was slayn before the world, was framed.  
Rom. 8. 3.

13.

It is further objected; that the meaning of y<sup>e</sup>  
holy Ghost is perverted to wrong sense, in many  
of the psalmes; set for Church service, as in Psa.  
106. 36. for Phineas prayed, is set Phineas executed  
indgmt. & in the 125. Psa. 3. for, the rod of the son  
godly / watcht not, is put in, Cometh not on the  
lot of the righteous; So likewise the meaning  
of X<sup>t</sup> is perverted, in appointing the 14. chapter,  
of the Revelation to be read for an Exister our  
Childermas day, w<sup>ch</sup> was a prophecy of X<sup>t</sup> his Church,  
& misapplied to y<sup>e</sup> children, slayn by Herod.



14

On Michaelmas Day: y<sup>e</sup> 12<sup>th</sup> Rev., from y<sup>e</sup> 7<sup>th</sup> to 13<sup>th</sup>.  
 is appointed to be read for an Existle, w<sup>ch</sup> is but  
 a prologue: by w<sup>ch</sup>, the minding of Xt. is perverted:  
 by misapplying that to Michael, & all Angels in  
 Heaven, w<sup>ch</sup> was written of Xt. & his true followers  
 fighting his battails against his, & their devils.  
 Thus whether by ignorance, or willfullness they  
 bringe themselves within the danger of Gods curse  
 in this doing, or diminishing any thing of y<sup>e</sup>  
 true knowne sent<sup>ce</sup> & minding other of y<sup>e</sup> Lawe,  
 or gospell. / Rev. 22. / 18. 19.

15

On all St. Day the 7. Chapter of Rev. is appointed  
 to be read from the 1. to 13. Verse, for an Existle  
 & purpose to pervert the minding of Xt. most  
 expressly; by misapplying that to all St. triumphantly  
 in Heaven, w<sup>ch</sup> was written concerning y<sup>e</sup> Church  
 Militant on Earth.

16.

They question the reason why, y<sup>e</sup> Ministere are  
 restrained from reading the genealogie of Xt.  
 in their Churches, as also why the books of Can-  
 ticles should be prohibited, to be read, & the  
 Apocrypha daily used; & why not the books of  
 the Kings, & Chronicles: that Yermies, & Nobles,  
 may take daily example in conduct of life. / but  
 for the Reformation. The Evangelist tells us, y<sup>e</sup> Rev. 1. 3.  
 they who read, or heard it read fully, and blis-  
 sed, & therefore it is feared, that y<sup>e</sup> Antichristian  
 Bps. would, & doe restrain it from common  
 use, & understanding. to keep the vulgar  
 people in blindness, & ignorance, least thereby  
 they should with some full understanding come to  
 as much knowledge in God as themselves. / &  
 then what grounds should they have to domi-  
 neer over Kings, & subiects: as at this daye  
 they would, if their power were not taken away,  
 & limited, in temporall affaires. / 2. Thes. 2. / 4. to 8.



Our Michaelmas day is the 29th of September  
is celebrated by us as a day of thanksgiving  
for the harvest of the year. It is a day  
of fasting and prayer. It is a day  
of giving thanks for the goodness of God  
in providing us with food and clothing.  
It is a day of giving thanks for the  
goodness of God in providing us with  
a home and a family. It is a day  
of giving thanks for the goodness of God  
in providing us with a life and a future.

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in providing us with a life and a future.







That Tyrannous, & Ereligious Kings: may  
be reduced to <sup>the</sup>obedience of this Law.

Idolatrous Kings  
abused by wives

1. King: 11. 5.  
1. King: 16. 30. 31.  
2. King: 24. 3. to 10.  
2. King: 21. 21. to 24.

Kings to be admonished  
by his nobles,  
& people.

Isa: 82. 2. 3. 4.  
Isa: 1. 17.  
Jer: 22. 3. 4.  
Ezek: 45. 9.  
2. Sam: 5. 2.  
2. Sam: 24. 3.  
2. Chr: 25. 6. 7.  
2. Sam: 12. 9.

Idolatrous Kings

2. Chr: 9. 8.  
Rom: 13. 4.  
1. Sam: 10. 1. 20. 24.  
1. King: 1. 35.  
1. King: 2. 15.  
Isa: 45. 1.  
Psa: 94. 20. 21.  
Isa: 44. 28.  
Psa: 78. 70. 71. 72.

Obey god rather  
than man.

Deu: 5. 32. Am: 5. 1.  
Act: 5. 29.  
Dan: 3. 18.  
Dan: 6. 7. 10.  
Math: 5. 10. 11. 12.  
1. Th: 5. 21.  
1. Pet: 4. 15.

Kings: gaily mynster  
to subvert Idolatry.

1. King: 15. 10. to 16.  
2. Chr: 9. 8.  
1. Chr: 29. 1. to 7.  
1. King: 2. 5. 6. 31.  
Psa: 101. 3. 6. 8.  
2. Sam: 23. 3.  
Pro: 16. 12. 2. 29. 4.  
Pro: 21. 1. Psa: 68. 30.

Kings: to be admonished.

1. King: 18. 18.  
Am: 6. 1.  
Luk: 3. 19.

Rebellious subjects.

1. King: 12. 16. 19.  
2. King: 24. 1.  
2. Sam: 20. 1. 2.  
Dan: 6. 4. 5. 6. 7.  
Luk: 24. 11.  
1. Cor: 2. 14.  
John: 8. 44. Math: 12.  
Act: 13. 10. 1. Sam: 20.  
Pro: 26. 25. 16. 27.  
Jam: 3. 15.

thoughtful obeyed not act  
by his mynster, yet passiv  
in body.

Tyrannical Kings  
erect rebellious

1. King: 21. 18. to 24.  
Hester: 3. 5. to 15.  
Hester: 4.  
Dan: 3. 1. 19.  
1. Sam: 23. 7. 8.  
1. King: 12. 3. to 16.  
2. Chr: 36. 12. 13.  
2. Sam: 24. 4.  
1. King: 13. 4. 33. 34.  
Jer: 26. 21. 23.

god Command to  
slay Kings.

2. King: 9. 6. 7.  
Ezek:

The end of rebellion

Numb: 16. 32. 33.  
2. Sam: 18. 9. 14. 17.  
Numb: 27. 3.  
1. Sam: 8. 7.  
Numb: judge: 5. 23.  
Psa: 50. 22.  
Pro: 72. 29.  
2. King:  
Ezek: 35. 6. to 12. 16.  
Ezek: 25. 12. 13. 14. 15.  
Isa: 47. 5. to 12.

gaily mynster  
Gouernours.

1. King: 18. 3. 4.  
1. Sam: 14. 44. 45.  
Pro: 25. 5.  
Psa: 106. 30. 31.  
Numb: 25. 8. 13.  
Act: 5. 38. 39.  
gall: 2. 11. 12.  
2. Sam: 5. 2.  
Pro: 25. 15.

The people make  
themselves Kings.

1. Sam: 11. 11. to 15.  
2. King: 14. 21.

Churlishness

1. Sam: 25. 10. 14.  
(22. 23.)  
Kings: 17. 4. 6.  
2. Chr: 26. 26. 21.  
2. Chr: 33. 11.  
Dan: 4. 30.  
Act: 12. 23.

Rebellious  
bloody mynster  
Intend.

1. King: 15. 13.  
2. Chr: 24. 7.  
Judge: 4. 4.  
Hester: 1. 11. 15. 16.

How god punish  
ungodly Kings.

Exo: 14. 27. 28.  
Judge: 1. 6. 7.  
Judge: 3. 21. 22.  
Judge: 8. 53. 54.  
2. Sam: 11. 21.  
1. Sam: 31. 4.  
1. King: 11. 35. 36.  
1. King: 12. 4. 16.  
1. King: 21. 19.  
1. King: 22. 38.  
2. King: 10. 11.  
2. Chr: 21. 19.



That no Subject ought to take arms  
against their King, Lawfully Invented.

obedience to the King, Com.	take not up arms violently against a tyrant. but fly away	Honor, and obey them.	Hono. all su- perior & pe- nalty.	Curses not, a curse against any King.
Jer. 27/8. 12	2. King. 24/1. 2.	1. Pet. 2. 17.	Act. 23/2. 3. 4.	Ecc. 10. 20.
Math. 17/25. 27	1. Sam. 22/1. 2.	Exo. 22. 28.	Rom. 10/1. 6. 8.	
Math. 22/13.	2. King. 9/14. 24.	1. Pet. 2. 13. 15.	Act. 8. 32.	
1. Sam. 24/17.		Job. 34. 18.		
1. Sam. 24/12.	1. King. 19/3. 4. Jer. 36. 19.	1. Sam. 24. 9.		
1. Thes. 3. 3.	Math. 2. 14. Act. 14. 6.			
1. Pet. 4/12. to 17.	Jer. 26. 24.			
Act. 5. 38. 39.				
Titus. 3. 1.				
1. Peter. 4. 15.				
1. Pet. 2. 13.				

King and donor of officers	King and Law maker	King and Law regulation	King made by force of army.	King by birth hereditary	King elected by God.
2. Sam. 14/21.	1. Sam. 14/24. 34. Ex. 1. 1.	Exo. 4/21.	Judge. 9/1. to 22. Dan. 11. 21.	Job. 25. 5. 2. Sam. 7. 12. (13. 16) 11. 2. Chro. 13. 4. to	2. King. 10. 30. Dan. 11. 20. 2. Matt. 8. 20.

King chosen of people	King Disposed of by God.	Disposer of Law.	King only to be accomplished by God.	promised by Scripture
2. Chro. 26. 32. Jer. 41. 33. 34. (41) Chro. 23. 27. Exo. 18. 25. 1. Sam. 23. 23. 2. Chro. 19. 5. 8. 2. Chro. 25. 5. 2. Chro. 29. 27. 30. 1. Thes. 3. 1. 1. Thes. 6. 10. 1. Sam. 2. 48. 49. 1. Sam. 6. 1. 2.	2. Sam. 8/14.	1. King. 9/15.	2. Chro. 8/2. 2. Chro. 14/6. 7. 2. Chro. 32/5. 6. 29. 2. Chro. 26/9. 10. 11. (12. 13. 14. 15. 16.) 2. Chro. 27/3. 4. Nehem. 7/1. 2. 3.	1. Cor. 10. 15. Act. 17/10. 11. Jer. 23/4.











Barrening ~~the~~ Communicants from y<sup>e</sup> Sacrament  
 Against ~~the~~ ~~Presbyterian~~ ~~Government~~

affection. 2.

That y<sup>e</sup> Presbytery is compounded of ministers & such other publick  
 officers as are agreeable, & warranted by the word of god, to the Church government  
 Rom. 12. 6-7. 8. 1. Cor. 12. 27. 28.  
 But we say, y<sup>e</sup> a Presbytery is a Company of Elders that rule well & y<sup>e</sup>  
 such, are worthy & dole ho. especially if they have y<sup>e</sup> labour in y<sup>e</sup> word  
 & doctrine 1. Tim. 5. 17. <sup>was</sup> They not that these gifts pertain to  
 the Church generally as Rom. 12. 5. But, y<sup>e</sup> they are peculiar, peculiar,  
 either to y<sup>e</sup> particular persons, or the whole body of that Presbytery, is denyed  
 as an assertion without proof

Obiect. 4.

The Church of Jerusalem (say they Presbyterians) consisted of more con-  
 gregations than of all these Congregations, <sup>very much as Presbyterial govern.</sup>  
 wheras, the Church of Jerusalem, was but one Church Acts. 1. 2. 15. 12.  
 C. 15. 4. 22. The people they bring for more Churches in Jerusalem than  
 on is. That Paul sent a military to Ephesus & called the Elders of the  
 Church. Acts. 20. 17. as Bps & Deacons of severall jurisdictions. Phil. 1. 1.  
 saying, obey them that have y<sup>e</sup> rule over y<sup>e</sup>. Heb. 13. 17.  
 But let them if they can shew us any one Church, w<sup>ch</sup> had but one pastor;  
 or one pastor, y<sup>t</sup>. had severall flocks. To this they answer, if their  
 had any but one congregation, they must needs have preached but seldom  
 w<sup>ch</sup> would not agree with the ~~Scripture~~ <sup>Scripture</sup> Acts. 9. 2. But they have  
 counted more than 2 hundred. So, Deacons from St. Pauls rule, when  
 he saith, I have counted us many silver & gold, or apparel, or famour:  
 but have ministered unto my own weakness, <sup>away on fasting charitable</sup> ~~away on fasting charitable~~ <sup>away on fasting charitable</sup>  
 by my labour, knowing, that it is better to give than to receive Acts. 20.  
 33. 34. 35. 1. Thim. 2. 9. 1. Cor. 4  
 11. 12. St. Paul saith, let to, or 3. of the prophete speak, & let y<sup>e</sup>. other  
 judge, if any thing be revealed to another y<sup>t</sup>. sitteth by, let the first trouble  
 his power, for y<sup>e</sup> may all minister as by on y<sup>t</sup>. all may learn, & all  
 may be comforted by reasoning, 1. Cor. 14. 29. 30. 31. & not byd to a sett  
 thing, but this for hyps. Those were wise, to believe the word, but this  
 exacter and burdenous to y<sup>e</sup>. needy. (as Paul testifies 2. Thim. 3.  
 8. 13. Paul was daily in the temple Acts. 2. 46. & teaching & preaching  
 in the synagogues, & out of synagogues. 2. Tim. 4. 2. teaching nothing from the knowledge  
 of the ignorant, they went about from house to house to instruct them Acts. 20. 20  
 The Presbyterian saith, y<sup>t</sup>. many particular Congregations may be under  
 one Government, & the they in deacon to prove by the diversity of language &  
 amongst themselves.

instantly -  
 But many of these?  
 affection. 3.

But surely the diversity of colles in Josephs coat doth not shew us that  
 may as well shew, y<sup>t</sup>. he had more gates? as that y<sup>e</sup>. government of the Presby-  
 terian government hath a greater power over the ~~Presbyterian~~ <sup>Presbyterian</sup> ~~Presbyterian~~ <sup>Presbyterian</sup>  
 now the French, & Dutch Congregations have in London under the jurisdiction  
 of his little grave of Canterbury? Did the apostles, or y<sup>e</sup>. Church of Jerusalem



Barring Unexamined Communicants from y<sup>e</sup> Sacrament.  
Against Partial & Division Good & evil.

over cōfession, confession, misdeeds, banishment, or sent to  
death the Rector, or execute the magistrate to do so? no;  
in the daye. all things were proposed, debated, & decided  
by a whole congregation or Church of believers whom it concerned.  
Act. 15. 19. 20. 21. 30. 1. Cor. 5. 12. wherefore they ought not to  
be judges in such matters. 1. Cor. 5. 12. neither ought they to be  
Lordy superiors. Because, on is our m<sup>t</sup>. x<sup>t</sup>. & we are all brethren  
of the Church. Math. 23. 8.  
Now since the lyde a servant lurking under this leaf, & let  
us not cast out old Bps to take in new one, but let us rather  
grow in grace, & follow the steps of x<sup>t</sup> humillitie, the Lord  
it after y<sup>e</sup> shadowed manner of a <sup>Democratizing</sup> ~~pastor~~ <sup>pastor</sup> ~~governor~~, for  
though they alwaye that a Democratically <sup>or popular</sup> ~~governor~~ cannot  
live without confusion; yet we are sure y<sup>e</sup> it shall <sup>not</sup> ~~put down~~  
the Monarchical <sup>Political</sup> ~~Protestant~~ <sup>governor</sup> in good  
good lyne as he hath promised by the prophet Daniel. 7. 27.  
& the Apostle Paul. 1. Cor. 15. 24.

Woe then unto y<sup>e</sup> scribes & pharisee, hypocrites, for y<sup>e</sup> are grave  
w<sup>ch</sup> appear not, & the men that walk over them, are not aware  
of them. Luk. 11. 44.

Note then y<sup>e</sup>. The English ministers made by the Bp. whose ordination is derived  
from Popes cannot make an assembly of truly R. formed  
Elders: except they first knowe the former ministry; for if  
ordination come derivatively from x<sup>t</sup>. to his Apostle Mark. 3. 14.  
John. 15. 16. Act. 1. 22. & 10. 42. to his belovving Disciple only;  
Math. 10. 5. 8. & 28. 18. 19. then the root & branch of Episcopacy  
& Popish ordination, is Antichristian <sup>must be cut off</sup> ~~tiranny~~. Act. 10. 4. Rom. 13. 1. 10. 14.  
Thus y<sup>e</sup> Bp. y<sup>e</sup> ordination to grace, come from god. Act. 13. 48. gall. 3. 19.  
& ordained only by his Apostles, not Monarchical Ministers. Tit. 1. 5. 1. 8. 5. 1.  
1. Cor. 7. 17. Eph. 2. 10. 1. Tim. 2. 7.



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A Pass for preexamined Committants <sup>not</sup> to take y<sup>e</sup>. Lord's Sup<sup>r</sup>. 212.

p. 20. for, shall I say this? x. 12. 48.  
 against, in the days of a man? excommunication out of the Synagogue? Did  
 continue amongst the Jews (w. out our Paul. abrogation), though <sup>later</sup> ~~you~~ found  
 abused it. John. 9. 22. 34. / c. 12. 42. / c. 16. 2. / c. The rule of excommunication  
 was exercised <sup>by</sup> ~~by~~ y. doctrs. against Simon. Magus. Act. 8. 21. against  
 the miscreant forger. 1. Cor. 5. 5. / c. against Hypocrites & Alexander. 1. Tim.  
 1. 20. / <sup>to the</sup> ~~against~~ St. Paul's gives a warrant for y. excommunication of it against  
 Schismaticks. saying, I would y. they were cut off, that haunts y. gall. 5. 12  
 & against Hereticks, saying, a man who is an Heretick after the first, and  
 second admonition? Tit. 3. 10. / c. against all such as do not law  
 the Lord Jesus X<sup>r</sup>. saying, let them be Anathema Maranatha. 1. Cor. 16. 22  
 Because they preach another Gospel than the true word of God. gall. 1. 8. 9. 11.

~~But for any to cast a Brother out of the Church as an Infidel~~  
~~den, for the sake of our Saviour who condemns those who will not be judged by~~  
~~Scripture alone, but must stand according to their human fancies? Math. 18. 17.~~  
~~But for any, to ac~~  
~~cuse a Brother as an Infidel (where the Church doth not cast him lawfully,~~  
~~out as Infidel) a Distinction must be done, it is a great Syon: w<sup>h</sup> right~~  
~~Paul say, I will remember his ambitious, & malicious Spirit of perdition~~  
~~3: John 9. 10. And, whereas our Saviour wills us to forgive our Brethren, though~~  
~~he syon 77. Syon against us, (if he pleasse to repentance, Luk. 17. 3. 4) yet,~~  
~~there doth nothing forbid his Commandment of Excommunicating irreconcilable~~  
~~sinners.~~

At the Laws b<sup>e</sup> by, that a Layman may be excommunicated for 7  
Days & their <sup>not</sup> ~~vows~~ <sup>satisfaction</sup> ~~to be~~ <sup>but upon application</sup> ~~excommunicated~~ in a <sup>summons</sup> ~~summons~~. 12. 14. what  
can this <sup>mean</sup> ~~mean~~ <sup>lessen</sup> ~~lessen~~ <sup>than</sup> ~~their~~ <sup>ordinances</sup> ~~for~~ <sup>excommunication</sup>  
Now it were fit to know who those offenders be w<sup>ch</sup> deserve excommunication:  
the Apostle tells us: yt. they are cause of Division, & offence contrary to doctrine  
& therefore to be avoided as a Charn Baggage or an Unprofit Lawyer. 2. Th<sup>o</sup>.  
R<sup>om</sup> speaking fair words & large promises, to devour the souls. Rom. 16. 17. 18.  
Again he tells us yt. such are false ones, and proud, ambitious, & corrupt in  
judgment, full of envy, railing, & strife, supposing that gain is godly  
but from such with draw thy selfe. 1. Tim. 6. 3. 4. 5. for, if thou suffer  
god seed to such as these? thou art a partaker in their evils. 2. John. 10. 11  
& oughtest not to eat of his sacrament with him, though he be a brother of my sect.



Not to suffer any to receive y<sup>e</sup>. Sacrament  
 on excommunication

1. Cor. 5. 11. y<sup>e</sup> cannot see him not as an enemy, but admonish him as  
 a Brother, & restore such an one againe into the Brother hood, by the  
 spirit of meeknesse. Gall. 6. 1. 2. Thim. 3. 15.  
 our fault saith give not kisse thence to Dogge. Math. 23. 6.  
 by kisse thence is meant such consecrated thinge as are set apart  
 for the sacred use of y<sup>e</sup>. Communicating etc. By Dogge: our intent  
 overlords, in our, & noted scandalous synners.  
 therefore the ministers of god cannot (without offence to x<sup>p</sup> & prejudice the pro-  
 mises of eternall life; the danger of degeneration: admission of lying  
 & communion with x<sup>p</sup>. except they finde by their confession, that they  
 are become unconverted persons. Num. 9. 6. 10. 12.  
 they may preach, & expound the Gospell, & be kisseable, for they  
 are the Apostles) as the Command by x<sup>p</sup>. Mark. 16. 15-16. But if any  
 after preaching or teaching god word finally be found like Semye,  
 willfully to swallowe in Heresie, scorning, & transgressing the Oracles of god  
 under foot, when (as heark) the murther of y<sup>e</sup>. Gospell is set before y<sup>e</sup>.  
 as preachers. - then y<sup>e</sup>. Minister are to turne away from them, & to shake the dust of their  
 feet according to our Saviour, Math. 23. 14. & the Apostle  
 preached. Acts. 13. 51. for, how can they say y<sup>e</sup>. the body of x<sup>p</sup> was for  
 them? if they are such, when they are in y<sup>e</sup>. way to hell.  
 Now if Legall overlords will not allow such a woman from eating  
 the passover. Lev. 24. 20. & 22. 3.  
 much more must the overlords of scandalous synners be kept from  
 participation of the holy Sacrament. <sup>scandalous</sup> <sup>not the</sup>  
 But it may be said, what doth y<sup>e</sup>. x<sup>p</sup> admitted Judas (being a Devil  
 & a traitor. at our Saviour. call him John. 6. 7. & 17. 12.  
 to this of any further. y<sup>e</sup>. Judas did not receive a kisseable to make, though  
 x<sup>p</sup>. knew full well y<sup>e</sup>. he was an Hypocrite from the beginning. John 6. 70.  
 But x<sup>p</sup> offered himself full of holiness & faith? y<sup>e</sup>. where our Saviour  
 said as of y<sup>e</sup>. should betray me, began to suspect y<sup>e</sup>. other of infidelity  
 John. 13. 21. to 27. <sup>scandalous</sup> <sup>not the</sup> Judas received the kisse before  
 supper was fully ended. Ver. 30. But our Saviour ordained the  
 sacrament after supper. Luke. 22. 20. 1. Cor. 11. 25. y<sup>e</sup>. it is mani-  
 fest y<sup>e</sup>. x<sup>p</sup>. made y<sup>e</sup>. Longe sermon w<sup>ch</sup> is set downe John 13. 31 to 38.  
 after Judas was gone out. & the prayer in John 17. Chap. John.  
 for the y<sup>e</sup>. power of judging who are scandalous? is not arbitrary, nor in  
 y<sup>e</sup>. last of minister & Elders: but is limited to the power of God & express word.  
 No singular power may put back whom they please, but only such as  
 y<sup>e</sup>. whole Consistory do conclude to be scandalous. Acts. 15. 6. 22.











Intvall Quere against Anabaptists, & Separatists.

Quere. of y<sup>e</sup>  
intendant  
of the  
Anabapt.  
and  
separat.

By what warrant of Scripture, doe you <sup>separate</sup> your selves from our con-  
gregations: where the word, & sacraments, are purely dispensed;  
nor separat our selves from your ordinance. Because (by their place  
following) we may see that y<sup>e</sup> sacraments of baptizing, nor the  
Lorde supper, are purely dispensed amongst y<sup>e</sup>. first we finde y<sup>e</sup>.  
y<sup>e</sup> glorifying is not good; when you suffer y<sup>e</sup>. The tower of Babelon to remain  
amongst you, most inconsiderably & defilingly; if so; why then should  
we be but equally yoked, & tainted, with y<sup>e</sup>. countenance of unbelonging  
2. Cor. 14. 17. while St Paul quide (as a relatione rule for y<sup>e</sup>. Contrario. Act. 19.  
2. Cor. 6. 14. 17. / Hee sayinge sawe y<sup>e</sup>. soulders from him, but toward genti-  
les. Act. 2. 40. / & when hee sawe that their hearts were hardened, hee shoke  
the dust from his feet; & separatinge the disciples from amongst the Jews &  
dispensed dayly in the schools of on Tyrannus. Act. 19. 8. 9. / 2. Tim. 3. 6.  
Eph. 5. 7. 11. / Moreover we desire to knowe, what your institutione you  
have for baptizing of children. For our Saviour was not baptized untill  
30. y<sup>e</sup> of age. of discretion. Luk. 3. 23.

Quere. of y<sup>e</sup>  
intendant  
of the  
Anabapt.  
and  
separat.

The Church may come to be so corrupted, as y<sup>e</sup>. the word, & the sacraments  
in some things of substance may be corrupted, & yet it is not lawfull for  
us (presently) to separate; no; there is something else first to be done. For  
all the lawfull substance y<sup>e</sup>. may be to walke y<sup>e</sup>. Church: God will not  
have his children come out of Babilon, untill they have tasted the best medicine  
have for corruption. For. 51. 9. / gall. 6. 2. / Was not the Church of Corinth  
a true Church? yet there was horrible abuse in the sacrament, & many  
vicious people cast out of it. 1. Cor. 5. 1. 2. / 1. Cor. 11. 17. to. 23. 30.  
1. Cor. 19. 12. / 2. Cor. 12. 20. 21. / yet for all their complaints y<sup>e</sup>. find y<sup>e</sup>. Paul  
wrote to them as to a true Church. / & that Eph. 4. 17. were not expelled  
for their irregularitie. 1. Sam. 2. 16. 17. 22. 29. / neither did Paul give any  
direction to the house of Cloe to separate, because their complaints were  
not presently redressed. 1. King. 12. 16. 19. / 1. Cor. 1. 11.  
And for baptizing of children, take their grounds: from the type of baptizing  
given. 17. / 1. Cor. 15. / Act. 7. 8. / Rom. 4. 11. / against. Levit. 12. 3. with. 1. Cor.  
12. 13. / gall. 3. 26. to. 30. / Baptizing; it succeede Circumcision. Coll. 2. 11. 12  
full fills the x<sup>th</sup>. Commission to his disciples. Math. 19. 13. 14. / 28. 19. 20. /  
they frequently pearthified it. Act. 16. 15. 33. / 1. Cor. 1. 16. / & yet all  
children within y<sup>e</sup>. Covenant of grace, are joynt heirs in y<sup>e</sup>. baptizing  
of the spirit. Coll. 2. 11. 12. / & are sanctified by the blood of Christ. 1. Cor.  
7. 14. / Rom. 11. 16. / Act. 3. 25. / Isa. 46. 3. 4. / gall. 3. 2. / Therefore if we  
saye unto y<sup>e</sup>. as y<sup>e</sup>. in another case, God & knowe what the scripture intendeth  
4. 19. / 1. 4. 19.



Quere against Anabaptists

2. Quere of  
y<sup>e</sup> Presbyterian.  
By what Scripture warrant do y<sup>e</sup> take upon y<sup>e</sup> to ordain new  
framed Congregations, & mutinous separations?
- y<sup>e</sup> Anabaptist  
answer.  
The dyabolus said he. by saw our solace from this wicked  
generation. Act. 2. 40. But till such tyme as they reform themselves  
according to y<sup>e</sup> pattern of St. Paul. 1. Cor. 3. 9. 10. 11. The command (41)  
of our Saviour. Math. 19. 20. & the practice of y<sup>e</sup> dyabolus. Act. 2.  
Act. 5. 13. 14.
3. Quere of  
y<sup>e</sup> Presbyterian.  
Since y<sup>e</sup> conclave y<sup>e</sup> the change of Episcopacie into presbyterie,  
the booke of Common prayer into a Directory is rather counted  
a deformation, than a Reformation? I shall conclude my reply  
(to your separated meetings) with y<sup>e</sup> prayer of Jacob. O my sonne  
canst thou not see into this Gentile, whether he be united unto the  
assembly. gen. 49. 6. for since the holiness is divisions, &  
rebellions. they strike in y<sup>e</sup> nettle of God. Isa. 65. 5.
3. Quere of  
y<sup>e</sup> Presbyterian.  
What warrant in Scripture have y<sup>e</sup> to be a member,  
much less a minister of any separated Congregation.
- y<sup>e</sup> Anabaptist  
answer.  
To prove our separatione true, from your still assembly? I  
shall give you three few words, first, Jesus Xt. is appointed to be  
the head of the Church, w<sup>ch</sup> is his body. Eph. 1. 22. 23. Col. 1. 18. 2.  
2ly we are commanded only to love him. Deu. 18. 15. Act. 3. 22.  
& whosoever will not obey his word. god will iudge. Deu. 18. 19.  
Math. 7. 26. 27. Howby knowe we y<sup>e</sup> we love god, & his com<sup>mand</sup>ments,  
where we keep his Commandments. 1. John. 2. 3. & 5. 2. 3.  
Now where we cannot keep faith, & a good conscience in obeying all y<sup>e</sup>  
Commandments of Xt. so longe as we assemble with y<sup>e</sup> them; we are  
w<sup>ch</sup> separated to separate our solace from y<sup>e</sup> in respect of y<sup>e</sup> practice  
as followeth. 12. Th. 3. 6. 1. Cor. 5. 11. 2. Tim. 3. 5. Eph. 5. 1. 10. 14  
But, if y<sup>e</sup> will purge y<sup>e</sup> solace of these things then we will assemble  
2. Tim. 2. 21. O that wife, y<sup>e</sup> are to be at Healden. Math. 18. 17  
because y<sup>e</sup> have the mark of the braste in your forehead: & not the  
mark of Xt. in. Deu. 13. 16. 17. compelling y<sup>e</sup> to worship god in  
your place of superstitione Consecratione contrary to y<sup>e</sup> express word  
of God, saying, our father worshippeth in the mountaine, yet y<sup>e</sup> say  
y<sup>e</sup> in Jerusalem is y<sup>e</sup> place of worship. John. 4. 20.







Quere against duabaptiste.

*y<sup>e</sup> Anabaptiste  
answer*

into Xt. Church  
was baptizd now, but such as profess faith in Xt. Rom. 6. 3.  
Thus having put on Xt. they are baptizd into Xt. gall. 3. 26/27  
e that Xt. hath Comanded this, <sup>in manner</sup> no other way of Baptizme?  
see Math. 28. 19. / Mar. 1. 4. 5. / Luk. 3. 7. 8. / e this also was  
the practice of the Apostles. / Act. 2. 41. / p 8. 12. 36. 37. / p 10. 48  
e y<sup>e</sup> bring them baptizd? they are then added to y<sup>e</sup> Church <sup>admission</sup>  
Act. 2. 41. / of whom, we are bound to own first, p take care of  
Luk. 19. 17. / Math. 18. 15. / <sup>at the gate of the Church</sup> where we find them offensively relaps-  
ing, after we have drawn them out of the Church, as men draw  
weed out of a garden. 1 Cor. 5. 4. 5. / Math. 18. 16. 17. 18. / By this y<sup>e</sup>  
may see y<sup>e</sup> will w<sup>ch</sup> y<sup>e</sup> lay to intrude others in y<sup>e</sup> fullness  
hath caught your whole weight in the snare of your <sup>own</sup> ordinarie  
practice e to the shame.

*y<sup>e</sup> protest.  
reply*

My question was not whether it were lawfull to baptize children  
or whether <sup>good</sup> people are bound to watch over the church y<sup>e</sup>a, or no,  
but <sup>as</sup> y<sup>e</sup> are private men / who gave y<sup>e</sup> authority to ordain new  
Churches e members of y<sup>e</sup> duabaptistieall (or indeed any kind of sect)  
y<sup>e</sup> is not apostolicall: <sup>according to our former word</sup> surely y<sup>e</sup> are false. John. 10. 1. 8. /  
Now for our baptizing of children according to the type of Circum-  
cision? I do not st. for the will be that the promise was made unto  
our children. Act. 2. 39. / e that y<sup>e</sup> infants of believing parents,  
are bound w<sup>th</sup> Xt. in Baptizme. Col. 2. 12. / y<sup>e</sup> so, then god will keep  
his elect out of y<sup>e</sup> carnall Conventicles. / e according to y<sup>e</sup> own  
exemplar promise? make them laugh at your Callamitie. Pro. 1. /

*O. quere of y<sup>e</sup>  
Propheticall.*

Whether or noe doe y<sup>e</sup> think in y<sup>e</sup> Conscience, y<sup>e</sup> y<sup>e</sup> duab-  
aptistie or such like giddy wadded sects: are not the people w<sup>ch</sup>  
the Gospel condemne in their wade following saying, away &  
false prophets, who come to seduce y<sup>e</sup> in their clothing, but inwardly  
they are Raving wolvcs. Math. 7. 15. / <sup>in their</sup> speaking pleasant  
seducing things, to singulerize, & y<sup>e</sup> do. / <sup>as a sign of a Kingdom</sup> But y<sup>e</sup> saye  
not in publick, y<sup>e</sup> privatelye coming into houses amongst y<sup>e</sup> Ignorant  
e resist. godd ordinance of smoth. 2. Tim. 3. 6. 7. 8. / but as y<sup>e</sup> proph-  
etize, what will y<sup>e</sup> doe in the end. Jer. 5. 27. 31. / since y<sup>e</sup> are  
already (amongst true believers) branded for a sect of damnable  
hereticks. 2. Pet. 2. 1. 2. 3. 17. 18. / who not only low to defile the  
flesh, dissipate Dominion, e spall the rule of dignitie? but of all other things w<sup>ch</sup>  
y<sup>e</sup> understand not, saying in your bucherable tailwags, like a foxgill,



42a. 65.57

Received by Symonds Jan. 10.

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M<sup>r</sup> Prymors arguments against Anabaptists

But: The Anabaptists deny any assembly with the wicked (in y<sup>e</sup> sacra-  
ment) because St. Paul saith keep not company with them.  
1 Cor. 5. 11.

Resp: vain, ignorant inference; because y<sup>e</sup> wise man saith, keep not  
company familiarly with an angry man. Pro. 22. 24. Or go he  
must not rove with him in any publicke ordinance or acte of  
god worship? This is as kinde as to thinke because man is for-  
bidden to swear vainly? that he may not lawfully swear to  
an interrogatorie before a magistrate. yet, if they will hold them  
solde & adhere to the strictness of the text. 1 Cor 5. 10. 11. then let y<sup>e</sup>  
other say, that all the gally assemblies are free from countenance  
fornication, railing, & unnaturall love, or else, why doe they not all  
of them separate from the same? but assemblies, & adulterate, con-  
venticles: <sup>but</sup> the meaning of separation is only meant from y<sup>e</sup>  
actings of synne? not from y<sup>e</sup> congregating of sinners to serve god, in  
the Church. <sup>maye</sup> other wise, our Saviour himself would not have con-  
mended & eaten amongst Publicans & sinners. Mar. 2. 15. 16.  
So then, unless a man be lawfully excommunicated, he ought not  
to be separated from the Congregation of Ch. 2. Thro. 30. 3. to. 21.  
nor from communion of the sacraments, since Judas was admitted to  
recede the table to his damnation? as the <sup>rest of the</sup> apostles had the benefit  
of salvation. Math. 26. 17. to. 31. Mar. 14. 15. to. 24. Luk. 22. 24.  
John. 13. 11. & this hypocrite of Judas, our Saviour first spoke of about  
a year before his twelvem. John 6. 70. 71. & several synods  
after. John. 13. 18. 26. 27. John. 17. 12. John. 12. 6. concluding with  
St. Paul. y<sup>t</sup>. he (y<sup>t</sup> after admonition) as our Saviour gave Judas shall  
saw & drinke from the table, & drinketh damnation to himselfe,  
not to any that shall communicate with him, as the disciples did. 1 Cor.  
11. 27. 29. Math. 22. 10.

that hee ost <sup>corpus</sup> ~~deum~~ <sup>videtur</sup> ~~deum~~, is of the same effectuall power in the  
doity as hee ost <sup>corpus</sup> ~~deum~~ <sup>videtur</sup> ~~deum~~. Math. 28. 20. & therefore, now may he  
more debaund from the sacrament than from y<sup>e</sup> ordinances of prayer, & preaching  
unless they be lawfully condemned by sufficient proofs, to be notoriously scandalous  
2. Th. 3. 14. & fitt for a condemnation to excommunication. 1 Cor. 5. 13.



there is 2. sorte of Conversion of Sinners; 1: externally, from Paganism, or gentilitie, to the externall profession of faith in Christ: & this is ordinarily wrought by the preaching of the word, & extraordinary by miracles without the word: but more ordinarily effected by the Sacrament of Baptisme.

John 3. 5. 1. Cor. 7. 14.

2<sup>ly</sup> there is a Conversion from a inward externall formall profession of X<sup>te</sup> Doctrine & faith. to an inward spirituall embracing of both by applying both X<sup>t</sup>. & his merits, & his promises to our souls: & washing them into us by the bread & wine in the Sacrament.

There is likewise a double washing of St. Peter y<sup>e</sup>. Law of God: 1: by a visible externall washing of pardon of synne & gods promises in the blood of X<sup>t</sup>. to our souls. 2<sup>ly</sup> by an inward invisible washing of them by the spirit, working in our souls by the word, & the Sacrament. The first washing, is but only conditionally, & y<sup>t</sup>. may be abused to reprobate, (as Judas) but the second, washes them freely, & sparingly by our embracing application.

2. Tim. 2. 19.

whereas y<sup>e</sup>. Annabaptiste. pretend y<sup>t</sup>. the debarring of such living from y<sup>e</sup>. Sacrament, as a means to convert the righteous from y<sup>e</sup>. poisoning infection of their synne: as in 1. Cor. 5. 6. 7. 8. / gall 5. 9. 2. Tim. 2. 17. 18. If then y<sup>e</sup>. this confesse the gods institution, & not man? how dar any Sectarie growe Chancelor, to mitigate or tollerate, y<sup>e</sup>. excommunication from y<sup>e</sup>. Sacrament? & not from y<sup>e</sup>. assembled in preaching galy. ward, without warrant? otherwise y<sup>e</sup>. will sooner to be more wise, then y<sup>e</sup>. maker for, X<sup>t</sup>. did not only eat with synners but admitted Judas & Reprobate to y<sup>e</sup>. Sacrament. Math. 26. 17. to 31. / mar. 14. 15. to 27. / Luk. 22. 4. because he would putt all humane indignour to overcome his hypocritish w<sup>ry</sup>. mercy, goodness, & love. god suffer the bands to growe to gather in his Church) 10<sup>th</sup>. the whar. for till the synne of heretick? Math. 23. 28. 29. / Hdb. 6. 7. 8. & will my ignorant & akett. Rom. 10. 2. 3. / goe about to baptize, & deprecate







Handwritten text, likely a letter or document, written in a cursive script. The text is faint and mostly illegible due to fading and bleed-through from the reverse side. It appears to be a formal or semi-formal communication, possibly a letter of introduction or a business document. The text is organized into several paragraphs, with some lines indented. The handwriting is characteristic of the 18th or 19th century.



Divers reasons, to maintain a Celebration  
of y.<sup>e</sup> Feast of Easter. &c.

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The Lawfullnesse, & forme of  
swearing an Oath, in truth.

228.

The prophet Jeremy saith, thou shalt swear <sup>in</sup> y<sup>e</sup>. lord him  
oth in truth, in judgment, & in righteousness. Jer. 4. 2.  
obit: / But y<sup>e</sup>. Amabaptist. & others obvit, thus. Did not our Saviour  
resp: / command us not to swear at all? Math. 5. 33. to 38.  
our Saviours intent was, y<sup>e</sup>. we should not swear at  
all, prophainly; or idly; or pfolessly; as y<sup>e</sup>. blasphemous daily,  
& howday oath, but, to swear in a just cause (being thereto  
called), is very Lawfull, usefull, & exemplar, both by god  
himself; by angels: by Saints.

first the Law saith, thou shalt swear to a matter of controu-  
-versy. Deut. 6. 13.  
then. - Johonah y<sup>e</sup>. great god he beganne thus saying, I have sworn  
by my selfe. (unalterably.) Isa. 45. 23. / Heb. 6. 17.

Thus Abraham did swear in truth. / Gen. 21. 23. 24.

Thus Isaac did swear in judgment. / Gen. 26. 27. to 32.

Thus Jacob did swear. in righteousness. / Gen. 31. 53.

Thus y<sup>e</sup>. servant of Abraham was made to swear / Gen. 24. 3. (9)

Thus y<sup>e</sup>. Angels swore in the Law. / Dan. 12. 7.

Thus they swore <sup>again</sup> in y<sup>e</sup>. synne of y<sup>e</sup>. gospell. / Rom. 10. 5. 6.

May god himselfe swear thus exemplarily. / Gen. 22. 16. / Ps. 110. 4.

Thus Paul called god for a record, against his owne soule.  
Thus he made his protestation. 1. Cor. 15. 31

2. Cor. 1. 23. / & thus he made his protestation. 1. Cor. 15. 31

& as David saith, swere on y<sup>e</sup>. sword by y<sup>e</sup>. owne living god  
shall not doe it faineously, but shall peroyce in him, glor-  
riously. Psa. 63. 11. That is, he shall not swear falsely, but

shall confirme a truth rightously. Why?  
Because y<sup>e</sup>. confirmation of an oath, is the end of a strife  
& a stah to y<sup>e</sup>. Law. / Heb. 6. 16.

And because our Saviour would not have men swear  
vainly, he commanded y<sup>e</sup>. they should not swear at all.

Yeph. 1. 5.  
Math. 5. 34



The former, & manner of Swearing is of 3 sorts.

1. By way of contestation, gall: 1: 12. / 2. Cor: 11: 11. / 1. Thim: 2: 5.

2. By affirmation. / Judg: 8: 19.

3. By Detestation, or execration / or imprecation.

Gen: 31: 53. / 1. Chro: 12: 17. / 1. Sam: 14: 44. / 2. Cor: 1: 23.

He y<sup>t</sup> swearth an oath, & byndeth it w<sup>th</sup> his soule  
shall not breake it for his life. / Numb: 30: 3.

In w<sup>ch</sup> Swearing men are 2. wayes faultie.  
1. If as Dauid, they do not purpose to performe  
the fourth. / Psa: 119: 106.

2. If after a resolute purpose, they can be with-  
drawne by any fear of damage. / Psa: 15: 4.

Thus men make them selves as god, when they resolve  
to keep a godly Covenant, & intend to alter the  
thing y<sup>t</sup> is gone out of their lippe: unjustly. / Psa: 89: 34.

When a Judge shall ayme on to swear nothing  
but the truth. as King Ahab did Michaiash.

Rom: 9: 1. / 1. Kings: 22: 16. / Then, if such an one swear  
falsly, he shall draw his owne iniquities.

Leuit: 5: 1. / c 5: 4. / c 6: 3. for;

The name of god is said to be holy. / Psa: 111: 9. / & holy  
things, may not be put to comon, & vulgar uses.  
Numb: 18: 32.

Thus we see y<sup>t</sup> a man may swear (being lawfully  
called therunto) as Abraham did his servant, y<sup>t</sup>  
notw<sup>th</sup> y<sup>t</sup> the m<sup>an</sup> is not to impose any oath upon a  
servant that is other impossible, for him to conuene  
for a dabb<sup>le</sup>. or repugnant to the word of god.  
Gen: 24: 3. / 8: 9. / for, Ezra: 10: 5.

The Scarlet Row sette to Judge, secundum id quod  
in lege est. Act: 23: 3.



# Historicall Relations.

Gilbertus, &  
Paschasius.

They write in their Commentaries, y<sup>t</sup> y<sup>e</sup> Jewes report in their Annals. That y<sup>e</sup> night when the Cal-  
dians entered into y<sup>e</sup> City of Jerusalem, & invaded  
it with an invincible, & bloody cruelty, they then  
often sawe in the Ayre, over the Temple, & some-  
times over the City a most prodigious Comet,  
whose aspect, made them dispaire. Then, Sher-  
redechiah, & his Nobles, & all the men of war by  
night: And from evening untill Midnight, all  
the people heard a most lamentable, & pittifull  
crying from about, In w<sup>ch</sup> strange, & unaccustomed  
lamentations of roarings, sighings, & groanings  
There was heard a voyce to crye, Woe, woe, woe  
to the people, City, & Temple.

Celsus.

In his Hieroglyphicks saith, that Judea was noted  
by the Palme trees, w<sup>ch</sup> did much abound there  
about all Countrey. The Jewes celebrated, our  
folloving day for palms, in their holy rites: And  
in Romish quoyes it is often found inscribed  
Judea capta, w<sup>ch</sup> the insculpture of a woman  
sitting under a palme lamenting. psal: 137: 12.  
Godfrey of Bullugne, after he had conquered the holy  
land, & regained it from the Saracens, yet would  
not be crowned ther, saying, that it was not  
fitt the servant should wear a Crowne of gold ther?  
where his Lord, & M<sup>ty</sup>. wore a Crowne of thornes.

Josephus.  
pag. 302.

Josephus reports, y<sup>t</sup> when Apollonius entred into the  
Temple of the Hebrews, with a great number of armed  
men to destroye it, & carry away the treasure. Onas  
the high priest wept bitterly, & with y<sup>e</sup> zealous peo-  
ple prayed unto god for deliverance heartily. In w<sup>ch</sup>  
time it pleased god, to daunt the courage of this egi-  
ring Infidel Apollonius & his confederate. By y<sup>e</sup> appa-  
reition of many Armed Angells who fought against y<sup>e</sup>  
travants on horse backe. at w<sup>ch</sup> horrid sight, Apollonius  
fell downe in a trance: & coming againe unto himselfe,  
he confessed his guilt, & desired y<sup>e</sup> mercy of y<sup>e</sup> Hebrews.



# Historicall Relations.

Caesar; stood more in feare of Brutus, who had his mouth in his Heart: then of Anthony, who had his heart in his mouth.

When one asked Diogenes, what was y<sup>e</sup> reason why y<sup>e</sup> would be alwayes looke payle, answered because, so many crafty heads be in ambush for it. Poets feigne, y<sup>e</sup> when gold was digged out of the earth, then Justice tooke her wings, & flew up into Heauen.

Nabuchodonosor, comes, besiegeth, & taketh the City, taketh the Kings, killeth his children, putteth out y<sup>e</sup> Kings eyes, binds hym in chaynes, & carrieth hym away captiue into Babel. pulls downe the <sup>triple</sup> walls, & Jerusalems most stately, & spacious buildings, & famous places, w<sup>ch</sup> Adricomius reckons out of the Bible, & other Authours to be 270: situated like a Mountaine, & surrounded about with many Mountaines, in the ditch w<sup>ch</sup> did compass the walls of y<sup>e</sup> City, & hewen out of Rocks, w<sup>ch</sup> did continually abide 150000. men. Thus he destroyed the cheifest of Jerusaleme, and leade the rest captiue into Babilon (excepted some poor people) & made them slaves for 70. yeares unto the dayes of Cyrus King of Persia. 2. Kings. 25. 21. 2. Chro. 36. 21. 22. 23.

Jerusalems  
Destruction

Josephus saith,  
it flourished like  
a paradize for  
470. ydards.

2. Sam. 8. 11. 12.  
13. 15.

2. Chro. 33. 10. 11

Wee read in the old Testament of 4. famous citie Babilon, Jericho, Jerusaleme, & Zion. Babilon, that significth confusion, whose walls, are destruction, & her bulwarks dispaire. Jericho. it signifies a Moone, for her Mutability, whose walls are worldly prosperity. But Jerusaleme significth a pison of ydols. y<sup>e</sup> inhabitants of this City, are the vertues, & fruite of gods spirit, her walls are patience, her fortress wisdom. Zion was a hill in Jerusaleme, called the holy mountaine, on the topp thereof, was y<sup>e</sup> City of Dauid, or y<sup>e</sup> hill of y<sup>e</sup> Lord.

2. Sam. 5. 7. 9.



## Historicall Relations . #.

Diogenes being asked what Beast did bite soarest,  
answered. I wylde Beast, the back-biter; & of man,  
the flatterer.

Honour; it is not to be valued according to the  
vulgar opinion of men, but prized & esteemed, as  
the surname of vertue ingrafted in the mynde; &  
such honour, no King can give, or subject purchase:  
He, y<sup>t</sup> will strive to be more honourable than others,  
ought to abandon passion, pride, & arrogance; for  
honour consisteth not in the title of a Lord, but, in this  
opinion people have of his vertue, for, it is much  
more honour to deserve & not have it; then to have  
it & not deserve it. True honour, valowable amongst  
the honourablest is; if fortune casteth downe, where  
there is no fault, but, it is infamy; where fortune  
raiseth, where there is no merit. Phillip the 2.  
King of Spanie; granted this priviledge to y<sup>e</sup> por-  
tingalls when he subiected their Kingdom; that here  
would never make any unworthy person, noble, nor  
sell honour to any in that Kingdom, but, y<sup>e</sup> y<sup>e</sup> Estate  
may have power, elect, & the King to honour, & supply  
Dignities, wh<sup>ch</sup> exceed not the number of 2. Dukes: one  
Marquis: & 18. Earles, & these to be chosen out, not  
for wealth, but, merit.

Constantine y<sup>e</sup> great. he counted his subjects purses  
his Exchequer: w<sup>ch</sup> subtil inventions may pick,  
but, nothing can open them, but a Parliament: w<sup>ch</sup>  
lets in the eye of Soueraignty, vpon the publique  
Maladies of y<sup>e</sup> State.

As the King (according to his occasions) may alwayes  
have neede of his subjects hearts, hands, & purses: so  
may the subjects, alwayes have neede of the Kings  
Clemency, Justice, & protection.



## Historicall Questions & answers.

Herodotus writeth of Sesostris a Kinge of the Egyptians, who was drawnd in his Chariot by 4. Kings w<sup>ch</sup> hee had conquered. / one of theis. casting his eyes behinde him, looked often upon the wheelles of the Chariot: w<sup>ch</sup> caused Kinge Sesostris to inquire of him what hee ment to do so, so often: & see saith hee, that those things w<sup>ch</sup> were highest in the wheele, became presently Lowest; & the lowest immediately againe, became highest. Sesostris here upon an inference, waxed more myde, & delivered the Kings out of their captivity, thinking, that it may be his owne case, another day.

Dionysius the Tyrant; caused his notable flatterer Damocles (who affirmed, that the life of a Kinge was most happy.) to be sett in his regall throne in statelie robes, & all princely cheare, & dainty fare set before him. & a naked sword tyed but with a horse haire to hange voynting under his head, to menace death. & put him all waye in mynde of suddaine mortallity. & y<sup>e</sup> dangerous life of Kings.

Pambus; a man without learninge, came to a friende of his, to be taught a psalme. who when hee had heard the first verse of the 39. psalme. would not suffer the next to be read, saying, this verse is enough, if I could practice it: & when his teacher blamed him, because hee sawe him not in 6. months after, hee answered, that he had not yet done that verse: & one that knew him many years, asked him the like, hee told him, I am 40. yeares old, & have not yet learned to fullfill it.

Plato, in his Syxiaco writeth of Agamades & Trophimus, who after they had builded the temple of Apollo: Delphick, they begged of god y<sup>t</sup> hee would grant unto them, y<sup>t</sup> w<sup>ch</sup> would be most beneficiall for them: who after this sute made, they went to bedd, & then took their last sleepe, being both found dead the next day after, to shewe us, y<sup>t</sup> y<sup>e</sup> day of death is better, then life.



## Historicall relationes.

Itethens; may be  
an example for  
X<sup>tian</sup> devotion.

Alexander the great (being young) was put to offer  
Incense (after the manner of the Macedonians) -  
on an Altar: & pouring in great store of Frank-  
incense, one of his Nobles told him, y<sup>t</sup> he was to  
procurall of that sweet perfume; advising him to  
make spare of it untill hee had conquered y<sup>e</sup> Land  
wherein y<sup>e</sup> Frankincense did growe. But when  
Alexander afterward had taken Arabia, hee sent  
a shipps loaden of Frankincense to that noble man  
& bade him serve the gods plentifully, & not offer  
incense miserably.

Mahomet, his  
life, death and  
buriall.

Mahomet (whom the Turkes call their Messias) he  
was of mean parentage borne, & bred up in the  
trade of Merchandise, in Arabia; about the year  
of X<sup>t</sup> 600. but afterward (by his subtilties) hee had  
gotten together about a Legion of discontented soldiers  
who did belong to Heraclius the Romane Emperour  
& disbanded from him for want of paye. These  
chose Mahomet for their head; & made themselves  
an invincible Army to rob, & spoile all the  
countreies. Mahomet, to maintain his credit, &  
authority over his men; hee gained that hee had  
conference with the holy ghost: w<sup>ch</sup> caused him (as  
hee said) often to fall into a trance; w<sup>ch</sup> indeed was  
the delusion hee used to hinder their knowledge in  
generall (w<sup>ch</sup> to some of his agents was particularly  
knowne to bee the falling sickne). And the better  
to confirme this wonderfull conference; hee had  
taught a Dove to take pease out of his eare, so as  
when his agents (for the greater miracle) did please  
privately to let her loose before some great audience  
then would hee fall downe in a trance, & y<sup>e</sup> Dove  
would (to their thoughts) seeme to whisper; from whence  
hee writt, & gave them the Alcoran. Hee lieth buried  
in Arabia, in a Citie called Mecha, to which temple y<sup>e</sup>  
Turkes yearly goe on pilgrimage. To this their cheatmg  
Prophet. They compute y<sup>e</sup> yeares by his death; as we do of X<sup>t</sup>



## Historycall questions, & answers.

Constantine the Emperour, Demanding of Hormisdas: if hee thought, that in all the world, there was any such City, for beauty; stately buildings; goodly Statues; & sumptuous Temples; as Rome: surely saith Hormisdas I knowe none like unto it, yett it hath one thinge common to all other cities; what is that quoth the Emperour? men dye here, as in other places.

The Bithinians, crying out to the Emperour Claudius against one Geminus Claudius (the late firmanicall president). The Emperour, not well understanding their meanings, their words being drowned by the confused noise of the multitude; demanded of those next unto him what y<sup>e</sup> people said, to whom Narcissus a fawnier, or rather an auricular burer of the Emperours, answered like a false Echo, that the people gave him excellencie great thanks for their last president, (w<sup>ch</sup> was nothinge so). The good Emperour meaninge well, but ill informed, (& to gratifie them as hee thought) assigned them their old president againe. And thus was the Emperour abused (as many others are dayly by such Sycophants) & the people still burdened with their old oppressions; by the meanes of this newe fawnier, lying, bribed interpreter. / . Psal. 101. / 7. /

Dionysius; was a King so tyrannous that all his subjects did dayly, & bitterly curse him: onely one old poor woman dayly prayed for him. for whom he sent & demanded her reason; she replied, y<sup>e</sup> it was not for love but for awe, y<sup>e</sup> caused her prayer: for quoth she I am old; I knowe your grand father, a great tyrant, & people prayed to be rid of him: after him came y<sup>e</sup> father, & hee was worse: & now y<sup>e</sup> selfe far beyond them both, & should wee praye for a 4<sup>th</sup> change; none but y<sup>e</sup>. Dimitt can goe beyond y<sup>e</sup>.



## Historicall Questions, & answers...

A gentleman (who was supposed to be a Romish  
Catholique) being very sick in France; a Fryer  
Came to him; & tells him, y<sup>t</sup> hee had brought him  
his Saviour to comfort him before his departure:  
The sick man, with drawing the Curtaine, and  
seeing this, the said Lubberly Fryer with the Host  
in his hand; answered, most scoffingly, I know  
it is our Saviour, hee came to me, as he went to  
Jerusalem: Hee is carried by an Asse.

At another time; there came a Fryer to him to in-  
struct him in the faith: & after y<sup>e</sup>, to give him y<sup>e</sup>  
Host, & the extreame unction (it was on a Fry-  
day) telling him, y<sup>t</sup> hee must believe that this Cor-  
pus domini wh<sup>ch</sup> hee brought, was y<sup>e</sup> very real  
fleshe, blood, & bone of our Saviour: The Fryer of-  
feringe him this same to reddeame for his comfort:  
May, quoth the gentleman, y<sup>e</sup> shall excuse me, &  
for, I eat no fleshe on Frydayes.

S<sup>t</sup>. Augustine the Hiericke being Master of Rhetor-  
icke in Carthage: came to Millon on<sup>e</sup> purpose  
to hear, & catch att something in S<sup>t</sup>. Ambroses  
his doctrine; whereby hee might either betraye,  
or scoffe att his Ministry: but, it pleased God, y<sup>t</sup>  
(on the contrary) hee not onely returned with the be-  
nifitt, & comfort of S<sup>t</sup>. Ambroses sound instructions;  
but also went away fully converted from his ex-  
traneous opinions in religion. / as Lydia. Act: 16. 14.  
Act: 4. 4. 7.

Traian; commended Plutarch, for his precepts in Schools,  
wher he taught y<sup>t</sup> men should labour to deserve, not  
to buye honour: but, to avoyde the getting of it basely, for  
if it were reputation to have it by desert, it must be  
infamy to buy it for money; In that age wher<sup>e</sup> private  
men were honoured, good men were despised.



## Historicall relations.

Nicephorus, writs of a virgin (named by Jerome) *Brasilla Dirachama*, who, to keep her virginity from deflowering, fained her selfe to be a witch, & so contenting with the young man y<sup>e</sup> went about to abuse her, she intended, that she would quide him an hearbe, wh<sup>ch</sup> should preserve his life from the danger of all kinde of weapons, & so to make it more probable, she laid the hearbe upon her own throat, bidding him smite hard. wherby, she was slayne, & so, by the losse of her life, saved she her virginity.

Sophrona, a Matrone of Rome, being required of Maxentius the Tyrant to be deflowered, & seeing her husband more slacke then hee ought to have byme in saving her honesty, she stabbd her selfe to death, to avoyde his lust.

Eusebius writs of .2. sisters; who to preserve their faith, religion, & bodies unpolluted from tyranny, cast themselves headlong into the Sea, the like did the virgins of Antioch, by their mothers example.

Nazianzen; in his Epitaph for his sister Gorgonia, writeth, that she was so much given unto prayer, that her knees seemed to cleave unto the earth, & to growe unto the ground, w<sup>th</sup> continuance.

Gregory; in his Dialogues writeth, that his Aunt *Trasilla* being dead, was found, to have her elbowes so hardened as hornes, w<sup>ch</sup> came by kneeling on a deske, on w<sup>ch</sup> she used to praye.

Jerome; in the life of Paul the Ermit, writeth, that hee was found dead; kneeling upon his knees, holding up his hands, & lifting up his eyes, so, that the very dead Corps seemed yet to live. & by a kinde of religious gesture, to praye still unto God.

The sweet savouring teares of a Hart (being chased unto death) doth denote unto vs, the could compassion, & tender fears; but y<sup>e</sup> salt teares of a wylde Boar, his courage, & complexion, to be hott.



## Historicall relations.

Jamberlani<sup>c</sup> the great; who came of the part  
of the Tarters: brought into the field at one pitched  
battle against Beiazeth, the great Turke (760000)  
Tartarians: at w<sup>ch</sup> battails, hee discomfitted the  
innumerable Turkish Army, & tooke y<sup>e</sup> great  
Turke prisoner, & compelled him to feed, as his  
dogg, under his Table.

Archimades; was a most admirably ingenious  
Engineer for fortifications: of whom it is  
reported, that by the curious art of burning  
glass w<sup>ch</sup> hee made; hee did fire Diuine ships  
of the Romans: w<sup>ch</sup> lay in the Haven.

Camden reports of a goodly Lake called Emeric,  
& Erno: w<sup>ch</sup> aboundeth with Salmon, & variety  
of choyse fishes: 30: myles long: & 15: myles broad.  
It was once a delightful plot of ground, and  
well inhabited, but for the beastiall abuse of the  
people, it was suddenly swallowed up of the  
waters: the topps of houses, & Turrets may be  
deformed in those waters, in faire still seasons.

Queen Elizabeth in: 88: raised for the defence  
of her selfe & Kingdom, against the Spanische  
invasion: 81000: foot: & 3000: horse; Beside many  
goodly troops both of horse, & foot voluntarily presented  
from the Nobility, & gentry. Off this: 81000:  
ther were placed on the Southern Coast: 25000:  
At Tilbury under y<sup>e</sup> Command of y<sup>e</sup> Earle of Leicester  
22000: And, for her Ma<sup>ties</sup> guard, under y<sup>e</sup> Com-  
mand of my Lo: of Hunsdon: 34000: / & all Sea:  
her Navy well rigged, victualled, & manned, did  
consist of: 120: sayles & ships, Commanded by the  
Lord Howard Admirall.

Cicero saith; that malicious, & evil mynded men, make  
princes poor; but, one perfect good man, is able to make  
a Kingdome rich. / Eccl: 9: 14: to: 18: / Job: 32: 9: / Isa: 2: 10:



## Historicall relationes.

Mithridates. (who was hold a man so skillfull in  
hearing, & travelling, that hee spake more then 20.  
languages.) was subiected, from his valour in  
Pontus, by Pompey the great: Hee brought him to so  
great an extremity, y<sup>t</sup> hee would gladly haue poi-  
soned himselfe but could not; by reason y<sup>t</sup> hee had  
used his body unto a kinde of triall of his owne in-  
vention, so artificially made of poisons allayed; y<sup>t</sup>  
no venom could easily worke vpon it; from whose  
art, it receaueth the name of Mithridate; at this  
day.

In Syria; standeth the Lake called Lacus Asphaltites.  
because of a stymie Bitumen or Asphaltum w<sup>ch</sup> is  
dayly cast v<sup>p</sup>; being of farre to ioyne stoned fast in  
buildings: this, is that Lake w<sup>ch</sup> they call Mare Mortuum;  
a sea, because, it is salt; & dead, because nothinge  
is therein liuinge. The water is so thicke (although  
the riuer Iordanie runneth into it) that an Ox  
hauling his leggs bound, cannot sinke in it. The  
length of it (as Pliny saith) is neare 32: myles  
in length, & 10: myles broad. It is supposed, y<sup>t</sup>  
the nature of this Lake was turned into this qual-  
ity, at the destruction of Sodome, w<sup>ch</sup> stood neare  
this Lake, & at this day the earth therof is desolate  
& barren, yealding no fruite, but ashes, w<sup>ch</sup> seeme  
most glorious to the eye, but being toucht turne  
presently to ashes. Josephus, & Solinus 48. chap.

Josephus.  
because, y<sup>e</sup> earth  
now smelleth of  
Brymstone.

The popes chief  
seate, and  
residence.

The chiefest residence of the Pope, is in Rome it. Italy.  
selfe; w<sup>ch</sup> was first founded by Romulus: and,  
afterwards, so increased by successors, that it was  
built vpon 7. Hills: and had reaigning in it.  
7. Kings; & it hath bene ruled, by 7. severall  
sorte of cheefe gouernment. viz. Kings, Consuls,  
Decemviri, Tribunes, & people, Dictators, Emperors,  
& now by Popes.



#



# Historicall relations.

Pope Constantine  
: 1:   
///

Hee offered his foot to be kist by Justinian the  
then Emperour. Hee excommunicated Phill:  
Bardanes (the Emperours following) because hee  
would not indure Idolls. anno. 715. / Molin.

Pope Urban.  
: 6:   
///

Pope Urban. the 6. / had fought great battails, to  
the losse of many thousand liues. Fox: pag. 434.  
Henry Exentor B. of Norwidge was then his cap-  
taine generall in France: wher, hee sacked y:  
towne of Granvige, & put many women, and  
children unto the sword. Fox: pag. 446. coll. 2.

Pope Julius  
///

Hee cast his keys into the river Tiber, & befooke  
himselfe unto his sword, & fought many battails.  
at last, hee was slaine by Lewis the French King  
upon Esterday: & then then dyed with him. 1600.  
for w<sup>ch</sup> the Pope (by the Councell of Tourne) was  
condemned. Fox: pag. 798. / Molin.

Pope Stephen.  
: 2:   
///

Hee presumed to be carried out mens shoulder:  
hee made King Phillip of France, to ydale him for  
the souerainty of Lauerna: & to hold his horse  
stirrups, & to lead his horse by the bridle and: 792.

Pope Nicholas.  
: 2:   
///

Hee was the first; that euer did prohibite the mi-  
nisters that the should not be married. 1070.

Pope Alexander  
: 3:   
///

Hee decreed, that none should be King of England,  
unless hee were first nominated, & called ther  
unto, by the Pope. anno. 1180. / Molin.

Pope Innocent.  
: 3:   
///

Hee subiected the Kingdom of Arragon, & first  
brought in Inuiculer confession: anno. 1216.

Pope Boniface  
: 8:   
///

Hee (in the height of his pride) shewed himselfe one  
day in his pontificall ornaments: the next day, in  
humble iudiciall robes. anno. 1300. / Molin.

The Emperour of Russia; whom the Pope, sent Robert:  
Possenninus a Jesuit, Ambassador; Agam (after his  
Embassies concluded) to exhort him to embrace y. Romish  
faith: answered, no, I will neuer forsake y. m. faith.  
Possenninus, replied; that y. Pope, did not wear a cru-  
cifix on his foot out of his owne pride: but y. y. people  
may do redreue to X<sup>t</sup> at w<sup>ch</sup> the was highly iraged.



# Historicall relationes.

**Elx. Carerius** Hee holdeth this opinion; y<sup>t</sup> the Pope, hath an absolute power over all people in the world: both in things Ecclesiasticall, & politicall. w<sup>ch</sup> tenent differeth from Bellarmine, & others.

**Bellarmino, de pontif. lib: 5: cap: 6** Hee affirmeth; that the Pope, hath not a temporall power over Kings, & Kingdomes directly; but, that he hath supreme authority to dispose of the temporallities of all Christians by any indirect prerogative, to advance the spirituall wellfare.

**Gulielm Barclay** Hee answereth; y<sup>t</sup> the Pope hath spirituall power, to excommunicate Kings; but, no temporall authority either directly, or indirectly to afflict the persons of Kings, to transpore their Kingdomes. (as Zacharius the 1. Pope did: by Childericus King of France, and set Charolus Martellus in his place. ann: 750.) or to perswade their subiects to rebellion against him: as Dudley Fenner. lib: 5: cap: 13. or, to perswade any forraigners to invade him.

Such as this, feed the soules of men with humane inventions, & water them with y<sup>e</sup> frosted pools of ignorance; a plantation for the Devil, who challengeth all such, as are ignorant in the knowledge of the Scripture.

**Antignus.** It is written of Antignus; that he sent a present to make sacrifice unto the gods to defend him from his deceitfull friends, for from his open enemies hee would be carefull enough to defend & preserve himselfe. 2. Sam: 20: 9. 10.

**Beda.** Beda report; of an house in Arabia called the house of Hospitality: where the stranger after entertainment, & good cheare, we are brought into a faine bedd, w<sup>ch</sup> was both pleasant, & gorgeous in aspect, but killing, & deadly in effect; for that the fether thereof being interwoven w<sup>th</sup> deadly poison, infected, & killed all y<sup>e</sup> slept under it. such are the lips of an hypocrite, w<sup>ch</sup> instead of honey, drop deadly poison. Hab: 2: 15. / Judg: 16: 18: to: 22.



# Historicall relationes.

Caluyn: anno:  
1536.

The Cittizens of Geneva changed their government, from a Monarchy, to a Democracy: anno. 1536. at w<sup>ch</sup> tyme, the Cittizens they chose John Caluin, their publique reader for diuinity: & then, hee maintained the authority of priuies: & the duty of subiects to them most learnedly.

puritanisme.  
first begunne.

Terza: epist: 8:  
& 44.

Hee maintaines; that those who oppose y<sup>e</sup> constitution of the Church, deserve blame, & wisheth, y<sup>e</sup> they may be punished, as enemies to y<sup>e</sup> Church.

Goodman:  
1557.

Hee preacheth, & publisheth in Geneva: anno: 1557: that if any Magistrate transgresseth gods Lawes: & Command others to doo the like. ought to be punished as priuate transgressors.

Vindice contra  
tiranos:  
1577.

Resolved; that priuies, are chosen by God, & established by the people: every priuate man, is subiect to the priue: the officers of state w<sup>ch</sup> represent the multitude, are superiour ouer the priue: & may iudge his actions, & if hee make resistance they may punish him.

Errors.

Bucam.  
1602.

Hee affirmes; that any Officer, peere, or Tribune, may restrain the euill ways, & the insolencie, & irregular Kings.

Fol: Baptista:  
Eicklerus. de  
iure magist:  
fol: 18.

Hee affirmes: y<sup>e</sup> inferior magistrats, are y<sup>e</sup> defenders, & protectors of the Lawes, & righte of state; & (if need require) haue authority to correct, & punish the subiects King.

Holman: part:  
1: cap: 4: pag: 72.

Hee saith; that all humane Lawes, & order, naturall, nationall, & positiue, doe teach: y<sup>t</sup> the Comon wealth w<sup>ch</sup> gaue Kings authority, may take the same away againe, if they abuse it to y<sup>e</sup> Comon ill.

Dudley: Humer:  
lib: 5: cap: 13.

Hee affirmes; y<sup>t</sup> all the Maiesty in the Kingdom is in the assembly of states-men, to whom it belongeth to make Couenants w<sup>th</sup> god, & to dispose of affaires in y<sup>e</sup> Kingdom: to appoynt matters of warre, & peace, & to bridle a Kingly power, & to settle all things belonging to a publique government.



## Oracle

Historie, make mention of an old Oracle, relating that the great City of Minich, should not be taken untill such time as the waters became her enemies: & true it was, for, when the enemy could not subdue it, by reason of the height of the walls. Jonah. 3. (for then rams, gunns, & other instruments for battery were not <sup>then</sup> ~~then~~) there fell in the 3. yeares siege, such store of raine that the waters did beat down, & over throw the walls of y<sup>e</sup>. City: 20. furlongs. W<sup>ch</sup> when the King of Minich perceiving, that the Oracle was thereby verified, he made a furrow in his pallace, & burnt himself, & his goods, before y<sup>e</sup>. enemy could enter the City. to avoyde captivity.

## A cautat for wishes.

Propell King of Poland (whose oath was) would the Ratte might eat me: had an army of Ratte sallieing out of the dead bodies of his. 2. Uncles (w<sup>ch</sup> he had some time before poisoned) there, in despite of all his guards, & lofty Tower of Conspitz, did gnaw, eat, & devour both himself, his wife, & children. in the Year. 1346.

## A cautat for oppression.

Much like unto this above said was the end of Hatto Bishoppe of Mentze: who assembling together into a large Barne, a great number of poore begging people (w<sup>ch</sup> hee feared the Ratte, & Minie of a Country) had caused the Barne, & people to be burnt & consumed them: but not long after, in despite of all his friends, & his strong Tower standing in the midst of y<sup>e</sup>. rude Rhine, hee himselfe was devoured by an Army of Minie & Ratte, w<sup>ch</sup> for that time no force could destroy.

## Dreams.

It is reported of St. Bernard, that his mother being great with Child; dreamt, that shee had a white barking Dogg within her wombe, with a shynning backe: W<sup>ch</sup> a dream of dreams did interpret that the Child with whom shee went, should bee a keeper of the howls of God, & should exercise his barking against prophane, & wicked men. Isa. 56. 10.



Lycastus, & Parrhasius being exposed upon the  
Mountain Erimanthus; they were suckled of  
a wolfe.

And Itoro an infant, thrown by  
his father from the company of men, was not  
eaten of Bees.

Justin. lib. 22

Here we may note gods providence  
in providing food for them, as hee did for Elijah.

Gyranus. / 1. King: 17 / 6. 9. / & the prophet <sup>Baruch</sup> Habakkuk. Bell. of Dragon. 1. / 31. to 40

Diogenes, that woman hater: seeing certain  
Women hanging out a trade, said, I could  
wishes, that all other trades did sound y<sup>e</sup> like  
fruite (like dogs like barking)

Traianus, being twitted with too much famili-  
arity betwixt him, & his people, answered; I  
will so behave my selfe unto my private people, publicly  
as I would wish to be done unto mee, if I my  
selfe were a private man.



# An exposition of Difficult Scripture Texts.

At the name of Jesus; Every knee shall bow: of things in Heavens, & things on y<sup>e</sup> Earth, & things under the earth. Phill. 2: 10. Text

Jesus, was a com-  
mon name amongst  
the Jews.

Sirach of Jerusa-  
lem, his son was  
named. Jesus.  
Ecc. 50: 27.

Pauls follower  
was called Jesus  
Justus. Coll. 4: 11.

Joshua, y<sup>e</sup> son of  
Nun is called  
Jesus. Act. 7: 45.  
Deu. 34: 9.

By things in Heavens, are meant the holy angels,  
& the souls of the faithful deceased: w<sup>h</sup>o, being spi-  
rits, have no knees: by things on Earth, are meant  
all mankind living: by things under y<sup>e</sup> Earth are  
meant, the Devils, & damned souls in Hell. The  
name Jesus, signifieth a Saviour: By bowing the  
knee, is meant subjection. Isa. 49: 23. / & not bowing  
the body at the name Jesus as Pope Anastatius com-  
manded; anno. 404.

expositi

What is y<sup>e</sup> meaning of new Jerusalem.  
Hob. 12: 22. gal. 4: 26. Ren. 3: 12.

Exposition

Ren. 20: 9.

By new Jerusalem, is meant y<sup>e</sup> Catholique Church  
first called a City, because of the Multitude of her  
inhabitants: 2. a holy City, because it is daily sanc-  
tified, & washed by Baptisme, & the spirit, even  
by both Baptisme, water & y<sup>e</sup> holy Ghost. 3. by it is  
called new Jerusalem, because it is clothed with  
garments of the new man, & hath shaken of the  
soules rags of old Adam, namely, Sym. / 4. by it  
is called a vision of peace, because, she still laboureth  
& striveth to see god in y<sup>e</sup> Heavens, in y<sup>e</sup> blessed  
paradise of eternall peace. It is called y<sup>e</sup> beloved  
City; the foundation whereof is; all of one heart: all  
of one mynde: joined, fortified, & compassed  
with a 3. fold wall, faith, Hope, & Charity; y<sup>e</sup>  
found of this City, are lively, Holy, & iust.

Text.

Many shall be called, yet but few shall be chosen.

Exposition.

In the first age (before the deluge) onely Noah, & his  
family were carefull to serve god. Gen. 7: 1. / 2. pet. 2. / &  
Abraham & his househould (after y<sup>e</sup> flood).  
p. 120000. Israell, y<sup>e</sup> came out of Egypt, onely Joshua,  
& Caleb enjoyed Canaan. Joshua. 14: 6. to 12. yea of x<sup>te</sup>  
chosen Apostles; Judas became a Traitor, Math. 26: 15.



# An exposition of Divers Difficult texts,

There appeared a great wonder in Heaven; a woman clothed with the Sun, & the Moon, was under her feet, & upon her head a Crown, &c. 12. Stone. y<sup>e</sup> Text.  
Rev. 12. 1.

By This woman, is generally meant the whole church militant here upon earth. And whereas it is said, that she was clothed with y<sup>e</sup> Sun: is signified gods mercifull imputation of X<sup>t</sup>. his righteousness, so clothimg her like a wedding garment, y<sup>e</sup> God by the meanes thereof sett up hym in her. And by the Moone under her feet, is meant, all mutable profits, pleasures, & promotions of this world: w<sup>ch</sup> she saureth at, counting them as dunge. Phill. 3/8. by the crown sett with 12. Stone, is meant, the doctrine of X<sup>t</sup>. who is the head of the Church: taught by the 12. Apostles.

There was warr in Heaven; Michael, & his Angells, fought with the Dragon & his Angells, but prevailed not; neither was there place found any more in Heaven, but cast out into the earth. Rev. 12. 7. 8. 9. Text.

By Heaven is meant the church militant here on earth; by Michael, is meant X<sup>t</sup>. by Michaels Angells, are signified the faithfull preachers, & true professors of the Gospell: by the Dragon is meant y<sup>e</sup> Devil by his Angells, are meant the Heathen persecutors & Emperors: by the battails, is meant persecutions, & troubles; by the victorie, is meant, the victory that X<sup>t</sup>. gave to Constantine the Christian Emperour, fightimg his battails against Antechrist: by the casting out of the Dragon, & his Angells, from Heaven, is meant the utter confusion, & overthrow of Anti-X<sup>t</sup>. by the preaching of the Gospell. 2. Thes. 2/3: & by having no more place found in Heaven, is meant, no place left in the Church of X<sup>t</sup>. to Dominate, as the Antichristian Popes have successfully done in this latter tyme.



The Text.

The Devil, here makes Adam, & Eve believe, that if they will adventure to eat of y<sup>e</sup> forbidden fruit: then their eyes shall be opened, & they should be as Gods; knowing good & evil. Gen. 3: 5.

y<sup>e</sup> Exposition  
falsified.

Gen. 3: 7.

Which y<sup>e</sup> Devil mainetains, with the shill of equivocation saying, Why? are not my words true? are not your eyes now open to see your sinne which before you sawt not? Did y<sup>e</sup> not now see your selves naked, & so have you not y<sup>e</sup> knowledge of evil experimentally? for w<sup>ch</sup> delusion; St. Paul calls him a Confounder. 2. Cor. 11: 3. Our Saviour a murderous lyer. John. 8: 44.

The Text.

The Devil, here tells Saul, that tomorrow, both he & his sons should go with him; y<sup>e</sup> is, should dye. 1. Sam. 28: 19.

y<sup>e</sup> Exposition  
falsified.

But y<sup>e</sup> will say, how could the Devil be of gods Counsel, that he can so certainly determine y<sup>e</sup> end of mans days, w<sup>ch</sup> only are numbered with god. Hee doth not define it certainly, but speaks darkly, & deceitfully: for (to morrow) doth not only signifie y<sup>e</sup> day immediately following, but also the tyme to come indifferently, & at large: as in the saying of our Saviour to his disciples, came not for to morrow, meaning the future tyme of their dayes to come. Math. 6: 34. Exo. 13: 14. It appereth by y<sup>e</sup> context of y<sup>e</sup> History: that Saul, did not dye the day following: but he so tempered his speech w<sup>th</sup> ambiguity, & of y<sup>e</sup> word (to morrow) that (according unto the reasons going before) his credit might be saved, though he had not dyed untill a year after. And thus hee doth seduce synners, with false construing, & p<sup>er</sup>trously apply of gods good words in Scripture, to an ambiguous, or corrupt sense. 2. Cor. 11: 3. & no marvel; since, hee was neither danted: nor ashamed to tempt x<sup>p</sup>: & to throw him selfe downe from y<sup>e</sup> pinnacle of y<sup>e</sup> temple: telling him,



it is written, y<sup>e</sup> god will guide his Angells charge over thee.  
& in their hands, they shall beare thee up; least at any  
tyme, thou dash thy foot against a stone. Math: 4: 6.

The Divill; being demanded by Shabs false prophete The Text  
concerning y<sup>e</sup> Kings going into warre against Ra-  
moth Giliath, & y<sup>e</sup> success thereof: he answered, God  
for the Lord will deliver it into the hands of y<sup>e</sup> King:  
1: Kings. 22: 6.

This equivocating spirit, tells thine y<sup>e</sup> it shall be y<sup>e</sup> Exposition  
delivered into the hands of y<sup>e</sup> King: but of what King? falsified.  
whether into y<sup>e</sup> hands of y<sup>e</sup> adversary King to be sub-  
dued; or, of its owne King to be rescued, & delivered?  
this, he determineth not, but speaks ambiguously, and  
uncertainly to gull Ahab, & make him run head-  
long upon his owne destruction - yet herein, the  
Divill is not so bad as a Jesuit. For, he confesseth  
his equivocations to be plain lying: 1: King: 22: 20: to: 24:  
but, the Jesuit will maintain such lying de-  
lusions, for truth.

If thy heart be so deceitfull, that none can knowe  
it: why then dost thou trouble thy selfe (saith y<sup>e</sup> Question  
Divill) in vain, to search out the inward eye.

I answer, though no man can knowe the heart Answer  
within hym as of himselfe: yet God, who knoweth  
our deepest secrets Math: 4: 21: 22: & his spirit  
searcheth into y<sup>e</sup> deepest things. 1: Cor: 2: 10: 11:  
If then wee will labour to please with his Heifer:  
wee shall be able (by it) not of our selves, to un-  
derstand <sup>not only</sup> the darkest riddles. Judges. 14: 18: yea;  
but plainly discern, & finde out, all the wicked  
intentions in our hearts, though they laye hidden  
in Egyptian darkness. Heb: 4: 12: 13:

Machivill teacheth us most Diabolically, saying; y<sup>e</sup>  
virtue it selfe, should not be sought after, but only  
the appearance; because, the credit of vertue, is a  
help, but, y<sup>e</sup> accustomed use of vertue, a Cumber.  
Machivill's  
Maxime.



Hypocresy.  
masked.

Hypocresy (in Scripture) is compared unto leaven.  
Which our eyes cannot distinguish from dough by the  
colour; but only our palate, by y<sup>e</sup> tast. Luk. 12. 1.  
Thus, Jacob, to gett Isaacs blessing put on Esaus  
clothes: so the Hypocrite, to gett the benefit and  
praise of men, in outward habit, apparelle them-  
selves like Christians.

Text

When our Saviour X<sup>t</sup> tells; that by their fruits  
ye shall knowe the false, from true prophete.  
Math. 7. 16.

y<sup>e</sup> Exposition.

Christ thereby, meaneth not so much the fruit of  
their lives, which in outward appearance, & in iudg-  
ment of men, may bee as good, as y<sup>e</sup> true prophete (Math. 19.  
for they come in shepards clothing y<sup>e</sup> is seemingly  
harmlesse) but inwardly, they are raving wolues. 20: 20: 23  
2. Cor. 11: 13  
4: 2: pet. 2: 1  
Therefore, way them well in the ballance of y<sup>e</sup> San-  
ctuary: & trye them by y<sup>e</sup> word; & bee not caried  
away with the pompous ostentation either of their  
words or works of any; neither put forth the right  
hand of fellowship into their societies, before  
thou not only pronounce Johnes question whether  
their hearts be upright towards god. 2. Kings. 10. 15. 15.  
but also, whether (upon tryall) thou hast founde their  
congregations wholly bent for Heaven. Phill. 3. 8. 20  
20: 20: 23  
2. Cor. 11: 13  
4: 2: pet. 2: 1

Text

God would Pharaoh, saying; for this cause have I re-  
served thee, & raised thee up from destruction, that  
I may shew my power in thee. Exo. 9. 16. Rom. 9. 17. 23.

y<sup>e</sup> Exposition

Thus god did save Pharaoh; & also divers other wicked  
mynded synners: & protecte them from temporall  
want, & danger. not out of any love hee beareth  
towards (as hee doth unto his chosen ones) but only: psal. 146.  
to fatten them in synns, & obdurate carelesse  
untill (with y<sup>e</sup> stalled Ox) they bee made fitt for  
hellish slaughter. Rom. 2. 5. 6. Jam. 5. 1. to. 6. psal. 69. 22.  
The Lord giueth them these things, no otherwise then  
Isa. 30. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



mente. / even when they are slumbering in the re-  
quies of their full gorged soules. Luk. 12/19.

Thus King Eutrapielus would seek revenge upon Eutrapielus  
such as he hated: by murthering those most w<sup>ch</sup>  
he cared least for: saying; that together with  
ambition, & pride, he would crush them <sup>with</sup> an  
heavy burden of crosses, & cares.

David, who tells us; that those are blessed, that  
keep <sup>gods</sup> testimonies, & seek them with y<sup>e</sup> whole  
heart. Psal. 119/1. 2. 3. Text

The true manner of keeping of gods testimonies are. y<sup>e</sup> exposition  
when wee seek god, & not our selues: circumfex-  
ing our hearts as for. 4/4. that is, shewing our  
selues more lowly obedient, to the willingly per-  
formance of duties towards gods Commandments.  
then in executing them only for feare to y<sup>e</sup> Maie-  
sties Command. / Psal. 119/94. The temporaries;  
they seek god: but it is more for their owne ends,  
then for any spirituall love. / 2. Kings. 10/16. to 32.  
but the childe of god cryeth out saying most delight-  
fully, I will seek my saviour whom my soule loneth  
Cant. 3/2. & why? because he first sought mee.  
Luk. 19/10. & first loued me, before I either did  
knowe hym, or could loue hym. / John. 15/16. 1. John. 4/10. 19.  
Exo. 33/12. 17. / Ezek. 16/4. to 10. / Rom. 13/5.

Paul; he kept vnder his body, & brought it into sub-  
jection to y<sup>e</sup> spirit, for examples sake. 1. Cor. 9/27. Text.

The meaning of Pauls words are, y<sup>e</sup> he did molest,  
& vex y<sup>e</sup> ramping desires of his flesh. Beating  
downe the carnall desires, & worldly delight of the  
old Idam, that same would reigne ouer hym: and  
subiect his spirituall willes, & iudgements.

Obiection

Did not David in his adultery, do y<sup>e</sup> w<sup>ch</sup> his fleshly  
will would? I answer No, not wholly, not fully:  
for, first of all by reason of y<sup>e</sup> resistance of gods spi-  
rit, he could not take that fullnes of pleasure w<sup>ch</sup>  
a Venusian Epicure would: further, the flesh  
would haue had hym slept securely, & gone on stoutly  
still in synne, & to haue done so much but to other



as he did unto Beersheba, but, because of y<sup>e</sup> con-  
tradiction of the spirit, going saying y<sup>e</sup> flesh,  
hee could not be tumbling in y<sup>e</sup> mire of his synne:  
but was forced by y<sup>e</sup> divine power to rise up, &  
wash himselfe in y<sup>e</sup> water of repentance.

Note S. Augustinus sayes. The flesh, it lusteth  
against y<sup>e</sup> spirit vehemently: If y<sup>e</sup> spirit doe not  
also lust against y<sup>e</sup> flesh more violently, then  
they both commit adultery: But, if y<sup>e</sup> spi-  
rit doe lust against the flesh, then I may say  
that bitterly assault, as Paul was, yet never  
wholly conquered. / 2. Cor: 12. / 7. ps. Eccl: 28/24/

Text.

Let no man when hee is tempted, say y<sup>e</sup> hee is tem-  
pted of God / Jam: 1. / 13:14. / as Adam said. gen: 3. / 11. 12.

y<sup>e</sup> Exposition

for God, both hateth, threateneth, & punisheth synne.  
Hee, that believeth, that god decreed synne (because  
it is said that nothing cometh to passe without  
his will) is erroneous in the highest degree. yet, al-  
though god is no author of synne (but man Eccl: 7. 29.)  
yet god is the author of mans punishment for  
those actions in synne. Jer: 25/29. / Isa: 45/7. /  
Amos. 3/6. / Lam: 3/38.

The first cause, is not y<sup>e</sup> cause of the error y<sup>e</sup> is in  
y<sup>e</sup> motion of the second, though it be the cause of y<sup>e</sup>  
motion. As in the wheels of a clocke, y<sup>e</sup> principall  
wheel, with it's motion, turneth about y<sup>e</sup> lower;  
yet, if there be an error in <sup>motion of</sup> the lower wheel, it is no  
cause at all thereof. Now synne, is not properly any  
motion, but an error in the motion of the heart.  
Gods will, being the first cause, is the cause of the mo-  
tion, for, in synne wee live, wee move, & have our being.  
Acte: 17/28. But, if there be any synne, any error in  
the motion; then, thynne owne will, (not gods) is the  
cause thereof, for, all that god hath to doe about it is,  
his voluntary permission, whereby he withdraweth  
his grace from man, leaveth him unto himselfe, to take  
his owne course, wch naturally is ever inclining  
unto synne. gen: 6. / 5. / yet, not by gods agency, or permission  
upon mans weakness.



Though some wicked ones will argue, & say, lett  
us doe any euill, that good may come throug. Rom:  
3:8/ yet St. Paul aduiseeth vs, to abstaine from all  
apparance of euill. 1. thes. 5:22/ & god forbids vs, y<sup>e</sup>  
we should no so much as thinke (to harbour) euill in  
in our harte; for it is a thing most hatefull unto the  
Almighty. Zach: 8:17/

Text

For example; some will goe on purpose to see a  
Maske, or Playes, or wanton lasciuious sport:  
to the end (as they say) that seeing the filthy abu-  
simised there in, may learne to loathe it the more?  
Was there euer any that learned sobriety by haunt-  
ing Tavernes, & Ale-houses? Temporarie out of  
the schools of Epicurisme? or Chastitie, in the  
Stewes? I deny not, but that God, who draweth  
light out of darkness, can heale the wound of a  
Wound, with y<sup>e</sup> flesh of y<sup>e</sup> viper, & can make sym-  
contrary (unto its owne nature) to worke our good:  
drinking out on poyson with another. What then?  
because the learned phisition can heale vs with poy-  
son, shall we therefore be tampering with them our-  
selues? so, instead of health, we may quickly meet  
with death. & be deceaied as Solomon was. Eccl: 2:3/

exposition

Prophaine ones will alledge vnto such as themselves  
the prowords of Solomon saying; be not iust ouer-  
much; for so, a man may be too forward, & perse-  
c. againe; be not wicked ouer much, so y<sup>e</sup> then a man  
may be wicked moderately. Eccl: 7:16:17/

Text

The former words, are not to be understood of true  
righteousnes, as though they could be too much, or  
an ouer atting righteousnes, but, it is spoken against  
a deified righteousnes of our owne; standing as a  
meritoriousnes in our superlatiue iudgement, not  
congruent with y<sup>e</sup> words of God: such, as is y<sup>e</sup> of the  
Papists in whipping themselves. And, whereas he  
aduiseeth that not to be too wise; this, wiser then y<sup>e</sup>  
rules of gods worde doth prescribe, or misse upon  
them. What then? is this to crie downe y<sup>e</sup> dayly, &  
howerly practice of true pietie, & mortification.

exposition



commanded in y<sup>e</sup> Law, & y<sup>e</sup> Gospell? no; And  
 for the latter words, y<sup>e</sup> we should not be too wicked;  
 they doe not giue vs leave to be wicked at all in any  
 sort; though we be so little, no more then y<sup>e</sup> Apostles  
 saying, Let not synne reigne in y<sup>e</sup> Bodie. Rom. 6:12  
 Both thereby giue liberty to vs, that synne may be tol-  
 lerable, so y<sup>e</sup> it reigne not; For, then he doth  
 when he saith (Let not y<sup>e</sup> sinne goe downe vpon  
 your wrath. Ephes. 4:26) thereby giue liberty  
 to be angry till the sinne be set. But, y<sup>e</sup> mean-  
 ing is, y<sup>e</sup> if it be so, y<sup>e</sup> we cannot be freed (wholly)  
 from rash anger (which were to be wished.) y<sup>e</sup> we  
 should not murmur it, but diligently labour w<sup>th</sup>  
 all speed to quench it: & keep our selues from  
 lashing out into the excess of synne, as the com-  
 mon sort doe, no further are the words to be stretched.

Text. Why didst thou not put thy talent forth to  
 the exchangere; that I might haue had myne  
 owne againe with advantage? or vsury? Math. 25:27.

Exposition Although this text be spoken in allusion to the  
 practice of common, & cruell vsury; yet, y<sup>e</sup> Scrip-  
 ture doth no way allowe of the common trade of  
 vsury, by borrowing a similitude of them, then of  
 ministers in y<sup>e</sup> parable of the treacherous Stewards;  
 Luk. 16:1. or of theft, in saying y<sup>e</sup> X<sup>t</sup> shall come  
 as a thief in y<sup>e</sup> night. 1. Thes. 5:2. or of damning  
 in y<sup>e</sup> parabollicall speech; we haue payed, & ye haue  
 not daunted. Math. 11:17. Lin. 25:27

Text. Thine hearte started aside, like a deceitfull bow.  
 Psal. 78:57.

Exposition When a man shute with a deceitfull bowe, although  
 he leaueth his arrowe, & his eye directly vnto y<sup>e</sup>  
 marke, & thinketh with himselfe to hit it, yet,  
 indeed y<sup>e</sup> arrowe by reason of his deceitfull bowe  
 goeth a cleane contrary waye. Insuperable vnto  
 this bowe is our false hearte; to y<sup>e</sup> arrowes, the  
 desires, purposes, & promises, we conceiue, & make  
 in the heart of our afflictions; The marks wee



ayms at, is spontane: to the w<sup>ch</sup> we then look  
 with so accurate, & attentive an eye, as though  
 we would repent indeed: & that indeed, & pur-  
 pose, is our meaning then, but, our own hearts  
 deceive us. Aristotle's opinion; that water, be- Aristot meteor  
1: 12.  
 comes the colder, & more subject unto freezing,  
 after its heating in the fire; then it was before.  
 the reason is; because it is not a naturall heat;  
 but, only external, from y<sup>e</sup> heat of y<sup>e</sup> fire. And  
 so it is with the flashings of devotion, & holiness  
 w<sup>ch</sup> were in Dhab, Pharaoh, & others in y<sup>e</sup> like case.  
 They are not from the inward fire of gods spi-  
 rit; but from the outward fire of his indignation.  
 Deu. 5: 28. 29.

My heart shall rejoice, & my reins shall  
 leap for joy. / Pro. 23: 15. 16. Text

By the Heart, & y<sup>e</sup> reins, are meant both  
 thoughts, & affections: the reins being the  
 seat of the strongest affection, namely, that  
 w<sup>ch</sup> is for generation. Exposition

I will tell thee (saith Samu<sup>el</sup> unto Saul) all  
 that is in thy heart. / 1. Sam. 9: 19. Text

How doth this text agree with others that contra-  
 rily saith; who knoweth the secret of mans  
 heart exactly, & certainly but God only. / 1. Cor. 2: 10. 11.  
 Rom. 8: 27. / John. 2: 24. 25. To this I answer;  
 God, who only knoweth certainly; that through  
 hymn, word, & dogells, may knowe it coniecturally: 2. Sam. 14: 20  
 & by way of guessing; as in Pro. 20: 5. but more  
 exactly, by inspiration from God. as so Elisha saw  
 the hollow, & hypocritical heart of Gehazi. 2. Kings.  
 5: 25. 26. & Peter; the deceitfull thought of Ana-  
 nias, & Saphira. Act. 5: 3. so, in the primitive  
 Church, there were such as had y<sup>e</sup> spirit of discern- Jer: 31: 33  
 ing; not in themselves, but, from y<sup>e</sup> spirit of god.  
 1. Cor. 12: 7. to 12. who then but god; can possibly  
 knowe the secret of mans heart, w<sup>ch</sup> are past find- 1. Thes: 2: 4  
 ing out. / Pro. 17: 3. / Act. 16: 14. / Pro. 16: 1. / Pro. 19: 21. / Pro. 21: 1. 2.

Jer: 23: 23.

Jer: 31: 21.

Ysa: 139: 2.



god's (briquet) If man could be in any place where god were not; then, he might escape the sight of his all seeing eye. But can any man (saith the Lord) hide him in secret places that I shall not see him? Do not I fill heaven & earth. Gen. 23:24 & this omnipotency: David confesseth to be in y<sup>e</sup> Almighty most largely. Psa. 139:1. to 17. How can it be other wise; for, in god we live, move & Rom. 11:36 have all our being. Acte. 17/17. as appeared by y<sup>e</sup> confession of the woman of Samaria speaking of X<sup>t</sup> to her neighbours, said: Come, and see a man who hath told me all that ever I have done (meaning all her close concealed adulteries, w<sup>ch</sup> she had thought should never have been discovered.) John: 4/16:17:18:29. Rom: 11/36. Job: 24/15.

**The Text.** Cursed is every one that is hanged out a tree. Deu. 21:23. gall. 3:13.

**Exposition** Note; that the meaning of this text is; not y<sup>e</sup> all who are condemned to be hanged out a tree, are <sup>& shall</sup> accursed from gods presence. god soe saith; for god himself tells us that he will have mercy & saving compassion of what kind of sinners soever he pleaseth. Rom. 9:15. as he had of the Thief on the Cross (for his penitency.) Luk. 23/39: to 44. for X<sup>t</sup> was made a Cursed for redempti<sup>on</sup> penitentiaries from the Curse of the Law. gall. 3/13. So then it appeared, that although a hanging death may seem accursed onto man, yet, it will be to much presumption for man, <sup>there</sup> to say, that a malefactor hanged according to the Law, is accursed, and excluded from the presence of god.

**Text** It is the saying of the libertine: Wee have Abraham to our father. Why then) need we feare, is it not said, that in him shall all nations of y<sup>e</sup> earth be blessed? Gen. 12/3.



shall <sup>all</sup> nationes on the earth be blessed for Abrahams sake? no; none but such as bring forth  
fruite meet for repentance. Math. 3. 9. for  
if all those w<sup>ch</sup> came out of Abrahams loins,  
had byn (by the Almighty for Abraham sake) be-  
loved, & saved; then would not god have pro-  
nounced Esau for a foule hated & condeimned?  
Rom. 9. 13. 15. all are not Israel, that are of  
Israel; neither, because they are the seed of Abra-  
ham, are they therefore all made Children of glory;  
no; Rom. 9. 6. to 9. for many of them shall be called,  
yet but few of them chosen. Math. 22. 24. god  
doth not elect them for the sake sake, but out  
of his mercie grace sake. Eph. 2. 5. 8. when god  
made the promise to Abraham, & his seed: he  
said not unto thy seed, (as if he meant it to all, it  
should ever issue out from his posterity? no; the  
word goes, only to thy seed; by w<sup>ch</sup> is meant Xt.  
gall. 3. 26. 29.) Jesus y<sup>e</sup>. Saviour, & all Christians; (that will mi-  
deavour willingly to lay hold of his gracious  
callings. whether they be Jew, or gentile; bond, or  
free; for if they be Xt<sup>e</sup>, then are they of the seed of  
Abraham, & heirs of promise. gall. 3. 28. 29.)

When John saluted the 7. Churches of Asia in  
the name of the father, & the 7. spiritte, what  
was his meaning thereby, Rev. 1. 4.

by the father he meant the holy ghost. Rev. 1. 10. 11. <sup>Exposition</sup>  
by & although he be but one <sup>person</sup> essence, yet accord-  
ing unto the 7. fold operation w<sup>ch</sup> it had in y<sup>e</sup>. 7.  
Churches, it is therefore called by the name of the 7.  
spiritte; not, that it is in person diverse, but in  
power, & vertue, according unto the diversity of those  
subiects w<sup>ch</sup> it worketh. Rev. 1. 20.

The Churches were resembled unto 7. golden Candlesticks  
because, as the Candlestick giueth not the light, but  
the Candle, that is put into it. So the Church hath  
no light, but what proceeds from God, not from men



Text

What is meant by the saying in the Rev: 11: 12  
When god calls unto his elect ones to come up  
hither. Then they ascended up into Heaven, by a  
Cloud, in the view of their enemies.

Exposition

The Church of the wicked is commonly called  
the world, or the earth: but the Church of the  
faithfull, & elect, is called Heaven: Therefore,  
when it is said they ascended up into Heaven;  
the meaning is, they went with drawne from  
the circumference of the world, & gathered (by y<sup>e</sup> spirit)  
into the celestial Church: that is, seeing the Temple  
& sublique places were not shew open unto them,  
& civil places, were sanctified unto them, even  
as if it were Heaven apart from the rest of the  
world. / Rev: 11 / 13: 12 /

Text

What is meant by the saying in the 12: Rev: 4  
There appeared another wonder in Heaven: a great  
red Dragon: having: 7: heads: & 7: Crowns on  
those heads: & 10: Hornes.

Exposition

By the red Dragon, is meant murdering Satan:  
By his 7: heads, his wonderful pollitic, by which  
he is able to disturb the 7: Churches of grace, w<sup>ch</sup>  
indeed is the princely Church: by his 7: crowns  
his Magnificence, & authority, as Prince of ayre:  
by his ten hornes: his great, & powerfull opposition  
able to withstand the whole world.

Text

What is meant by the Beast that rose out of the  
Sea with: 7: heads: & 10: hornes: & upon his  
heads written the name of blasphemy: Rev: 13: 1

Exposition

By the Beast that arose out of the Sea, is under-  
stood the tyranny inflicted upon the Church  
by the civil government of the 7: foule Monarchicall  
government of the Roman Empire. / Rev: 13: 1: 6: 11

Text

What is meant by the Beast that rose out of the  
Earth: who had 2: hornes like a Lamb, yet spoke  
as a Dragon. / Rev: 13: 11 /



By the craft which arose out of the earth: is meant  
the persecution of the papisticall Hierarchy: by Exposition  
the succession of Popes. Deriving their power first  
from the Emperors of Rome. & by the City of Rome  
(now under the papall government) is meant the  
Whore of Babylon. Rev. 13. 11. to 18.

When Moses commanded the Israelites to take a  
Lamb, & kill the passeover, then to take a bunch Text  
of Hyssop, & dip it in the blood of the Lamb, & to  
sprinkle it upon the door posts of the houses?  
What then was his meaning. Exo. 12. 21. 22.

The Lamb without blemish signified X<sup>t</sup> Jesus Exposition  
that should be sacrificed. the passeover, the figure  
of his <sup>last</sup> supper: It is the sacrifice of the Lord, passeover,  
who (upon the sprinkling of the blood) passeover  
the houses of the children of Israel, & saved them,  
but he smote the houses, & the first borne of the  
Egyptians. Exo. 12. 26. 27. 29. 30. Intimate night  
unto vs. that by the virtuous power of gods last  
supper. the faithfull who lived in thirs days, are  
delivered from the bondage of Hell; as the Israelites  
(then) were (upon the institution of the passeover)  
from the bondage of Egypt. Exo. 12. <sup>5. to</sup> 17. Math. 26. 17.

But what is meant by Moses, in commanding this  
passeover Lamb to be roasted with fire, & eaten w<sup>th</sup> Text  
unleavened bread, & bitter herbs: with loynes girt,  
shoes on the feet, & staffe in the hand, Exo. 12. 8. 11.

His typical expressions were, to note unto vs; y<sup>t</sup> when Exposition  
we come to the blessed Sacrament, we should  
have our stomacks well prepared with y<sup>e</sup> fiery &  
zeale, of gods affection, to receive it digestively; not,  
rawely, or ignorantly, or squemishly; but with an  
ardent hungering, & thirsting soules; such an one,  
as desired nothing so much, as to be daily fed  
with the bread, & water of life. John. 4. 14. John. 6. 35.  
By unleavened bread; is meant, the putting away



of all manner of hypocritical thoughts & pharasa-  
 icall doctrine. as to seeme one a Saint outwardly:  
 when thou maist be a diuell inwardly. Math. 16: 6: 11: 12.  
 2. Cor. 5: 12. 1. Cor. 11: 27. to 31. By bitter heart is meant, a  
 patient obedience, & passing through the bitterest  
 crosses & worldly afflictions, most willingly; so y<sup>e</sup>  
 X<sup>t</sup>. Jesus may be glorified, though all temporall,  
 & carnall pleasures, & treasures be lost. Phil. 3: 7: 8.  
 By the loyns girt is meant. sincerity of mynd, &  
 true integrity of the heart, not looseness of spirit.  
 Ephes. 6: 14. By the feet shod, is meant, the  
 preparation of the heart, to put on the best induement  
 to cover our <sup>dark</sup> understandings with the <sup>light</sup> gospel of peace.  
 Ephes. 6: 15. By the staffe in hand, is meant a  
 cheerefullnes to pass on their progresse towards  
 Heauen with faithfullnes, though they were as-  
 sured to goe by the dangerous denouering wayes of  
 Hellish Temptation. yet would they not repyne,  
 2. Cor. 4: 16: 17. but with Paul, glory in affliction. Psa. 23: 4.

objection. Some not understanding the power of Scripture  
 may saye, Why doth god iudge man after his death  
 since it is said he hath his iudgment att his death.  
 What, shall there be two iudgements decreed?

Resolue. In death, we haue a particular iudgment; but god  
 will haue a generall. In death, we haue y<sup>e</sup>. iudge-  
 ment of the soule onely, but in y<sup>e</sup>. last day, god will  
 then iudge both soule, & body. In death, we haue  
 a secret doome, but God will haue an open asseesse,  
 a publique Session, & a Manifest iudgment.

Obiection. St. John saith, hee who beloues in X<sup>t</sup>. Jesus, shall  
 not be iudged. John. 1: 12: 13: That is, shall not come  
 into iudgment. hence it may seeme that some shall  
 not be iudged. Luk. 6: 37. St. John: 5: 24.

Resolue. Yes, all shall come before the seate of X<sup>t</sup>. our Judge.  
 all shall stand forth, either those quicke or dead.  
 But all shall not come into the iudgment of Absolution:  
 Hee that beloues in X<sup>t</sup>. by an ingrafted faith, shall not  
 come into iudgment: that is, of condemnation, or Reprobation.



A good Conscience that day, shalbe moved, but as  
a knife before the wound, or breath, of Gods displeasure:  
When the Guilty soules shalbe shaken with horrors  
& full rigour of his wrath. 1. Cor. 11. / 32.

Some may demand, why God the father will <sup>not</sup> iudge  
the world in the last day: but confutes that <sup>Objection</sup>  
vpon god his Sonne. John 5. / 22.

S. Bernard By S. Bernards exposition, X<sup>p</sup> Jesus shall come to <sup>Resolue</sup>  
iudge the world, not as he is the Sonne of god, but  
gotten before the world; but, as he is the Sonne of  
the blessed Virgin Mary borne in the world. The  
reasons are, because the price of our redemption  
was paid by the person of the Sonne, & not by the  
person of Father, or holy Ghost. yet he shall iudge  
vs, in the same forme wherein he stood before the  
iudges of Heauen, & Earth for vs: that was, as man,  
not as God. Act. 1. / 11. That men may see, & should  
the iudge of men, yet some of them knowe shall  
see the glory of God.

Horrorre  
of conscience  
What anguish, & horror will ther be in the  
great, & generall day of this graue Auditt for y<sup>e</sup> wicked.  
from above, the Iudge frowning angrily, vpon y<sup>e</sup>  
below, Hell roaring, & fiercely gadding to receaue y<sup>e</sup>  
Within; the culture Conscience gnawes them: and  
without, the flauie is ready to burne them: and the  
right hand, symm oriseth them, on the left, the diuill  
affrighte them: God, & his Angells, against them;  
& none but damned desperate spiritte with them.  
Then; Periers shall haue no other tytle, but accursed.  
for Topshitt is prepared for the King. & all such  
wicked subiecte. Isa. 30. / 33.

The Lords of the world (saith S. Augustin) haue true  
appetite, but false and incundite: certain misery,  
but howe soe sollicitie. <sup>Misery.</sup>

The S<sup>t</sup>. of Heauen, shall haue God about them: y<sup>e</sup> An-  
gells about them: the Heauen vnder them: & eter-  
nall happines, & content within them. then, shall Solomon  
wisdom be reputed folly: Absolons beauty, deformity. <sup>Comfort.</sup>



Aracks swiftnes, sluggishnes. Sampsons strength,  
but weakness. Michusalems age, but infancy;  
& the Kingdom of Augustus Cesar, but beggary.

Heavenly  
ioyes  
Bernard.

When the vision of verity shalbe clearly opened:  
then shall that paradise of wisdom, shew with:  
out ignorantnes. memory, without forgetfullnes.  
Vnderstanding without error. & reason, without  
obscuritie. Ther shalbe, certaine security; so-  
ber tranquillity. safe incundition. happy  
eternity. & eternall felicity. 2. Cor. 3:18.

2. Ecd. 8: 52. to 55.

Objection.

How canst thou heart of man so descript full, since it  
was created by the Almighty, simple, plain, and  
true. Ezek. 28: 13: 14: 15: 16.

Resolue.

Solomon answer this question saying, man was  
made righteous, but he hath sought out many evil  
inventions. Ecc. 7: 31. but the diuill was the  
first sower of their rebellious. as gen. 3: 14. 5. so  
then, will our scholars may answer any one that shall  
question how this faul, yea rather thrust of treachery,  
& perfidious came into our hearts; That the diuillous  
man (that is the diuill) hath sowne them. Math. 13: 28.  
Then note; if the garden of eden, paradise, was  
then choakt up with such striking weeds of synne;  
how much more is now probable to be, when the  
curse of god is gone out both vpon man, & earth  
for Adams transgressions, to make the land which  
should haue flowed out with milke & honey, to be  
stagnant with the eating salt of barrennes. &  
the longer the world continueth, the greater shalbe  
the increase, & multiplication of new synne. 2. Ecd. 14: 16: 17. Math.  
but, for the elect sake, it shalbe shortened. Math. 24: 22.

Objection

The difficulty, in finding out the deepest fullnes of the  
heart, & set is very full of obscuritie; Then who can  
see it? who can sound it? who can are our buckets do. Jer. 1:  
emptie it; as the woman of Samaria said vnto X.  
that well is deep, & there hath no pitcher to drawe.

John. 4: 11.

Resolue.

To this I answer, though no man can knowe the way  
to search it of himselfe, yet, being enlightend w.  
the flaming beam, of god, & luminatung spirit,



thirby, he may / Judge 14. 18. & no maruall, since the  
power of his spirit searcheth the deepest things of the  
almighty. 1 Cor. 2. 10. the way to attaine unto the  
justifying benefit of gods spirit, for trusting out the  
intricate labyrinth, & obscure corners of y<sup>e</sup> heart  
in asuring vs of synne, may easily be guided (by a  
willing mynd) by the powerfull key of gods infallible  
word, 1 Cor. 14. 15. 21. 25. Thus the Holy ghost, maketh y<sup>e</sup> wisdom  
of the word of god to bee a buttell, able to bring vs (by  
the whyle of thy laborious endeavour) the filthie myrrour  
out of the deepest, & deceptfulllest witt of our hearts  
w<sup>ch</sup> made Dauid cryd out for his aching heart saye  
ing, O Lord open the eyes of my heart, that I may  
see wonder out of thy Lawe. Psa. 19. 7. Pro. 5. 22. 23.  
he hee me o god, to search my heart, that I may truly  
find out all my synns with the Candle of thy milight-  
ening grace. Leph. 1. 12. for, I am assured, that  
thou art y<sup>e</sup> true Anatomizer of all mens hearts.  
Heb. 4. 12. 13. & art the only cause that the daye  
starre (when wee please thee) may rise in our soules.  
2. Pet. 1. 19. to shewe vs, the depts of thy wondrous  
workes. Psa. 107. 24.

It may be demanded; that synne duery synne w<sup>ch</sup> man comitte is a synne unto death, & dooth, & eter-  
nall damnation. Exo. 27. 26. how then can the  
Lord be said, to be the god of truth. Exo. 20. 5. 6. & 34. 6. 7.  
when hee shewes mercy in steed of punishment, &  
gives pardon for condemnation. Ezek. 18. 4. 20.

Objection

To this question I answer, y<sup>e</sup> God is so exactly iust  
in all his wayes, as y<sup>e</sup> (by the Lawe) he hath condemn-  
ed all mankinde to death for synne, ever since y<sup>e</sup>  
fall of Adam. & will respect no person (who is an  
obstinate synner) Rom. 2. 11. 12. 13.  
w<sup>ch</sup> fall of Adam, God did fore see; Heb. 4. 3. 6. 8. and  
therefore, out of his owne mercie & goodnesse, he was  
pleased to select some fewe unto himselfe, out of the  
mass of synners; that in them, he might take delight.  
& by them, his name may be glorified. 1. Cor. 6. 20. Psa. 50. 15.  
& his mercy, truth, & iustice, manifested, & Magnified, Numb. 14. 18.  
Psa. 100. 15. Rom. 9. 23. Luke. 1. 46. & Psa. 35. 27. 28.  
for this end, & purpose, there was a Councell holden in y<sup>e</sup>

Resolved.

John. 3. 18.  
Rom. 5. 12.

1. Pet. 1. 2.  
Rom. 9. 11.  
Eph. 1. 11.

Jam. 5. 11.  
Psa. 63. 8. 9.

Isa. 41. 10. & 42.  
Psa. 50. 15.  
Numb. 14. 18.



Ren: 3: 14. Heaven of Heavens; & it was decreed by the Trinity  
 gen: 1: 1: 26. (before the creation) John: 1: 1: to 6. That god the father  
 (to redeem the posterity <sup>unto</sup> Adam would cast away  
 by his fall.) should give such <sup>unto</sup> elect one as he purport  
 to reserve (to sell forth his glory) his only begotten  
 son X<sup>t</sup> Jesus, to be their only Saviour, & Redeemer.  
 John: 1: 10: to 14. John: 3: 17. & his spirit, to be y<sup>e</sup> comforter.  
 to prove this blessing, unto gods chosen ones, by promise,  
 & Covenant; 3. things are necessarily to be considered:  
 1. first, gods willingness to shew mercy, & give grace  
 don'to repentant sinners: (for, untill god turns  
 their delight away from sin, unto righteousness  
 they are never able to turne themselves. Jer: 31: 18: 19: 20:  
 neither can they love, either god, or man truly; before  
 god first lovingly calls them to affection towards  
 his ways, & their owne bretheren) / John: 15: 16: 19: 1: Joh: 4: 9  
 His Mercie - appeared plainly by shewing y<sup>e</sup> ready mindes of  
 his wisdom to finde us out a Saviour. gen: 3: 15:  
 confirming unto us, the manner how, & from whence  
 he should proceed, even from the Loynes of a pure  
 Virgini. Isa: 7: 14. / w<sup>ch</sup> miracle of time, was fully  
 accomplished. Luk: 2: 5: 6: 7. / according unto his gracious  
 promises, & Covenant. / Jer: 31: 22: 31: 32: 33: 34:  
 2. Secondly, he tells us the manner how he intends  
 to bringe the miraculous birth of his Sonne X<sup>t</sup> Jesus  
 the Sonne of God, through the wombe of a pure prin-  
 cipe, & so by consequence, & really, make him perfectly  
 the Sonne of man, both in body, & soule. / Thus Jesus X<sup>t</sup>  
 the word, was made flesh, by y<sup>e</sup> power of y<sup>e</sup> holy Ghost  
 (who is god) descending vpon the Virgini Mary. Math:  
 1: 18: 19. / Luk: 1: 31: 34. / for her husband Joseph knew  
 her not <sup>that</sup> she had brought forth X<sup>t</sup> her first borne  
 Math: 1: 25. / slaynd, from y<sup>e</sup> foundation of y<sup>e</sup> world. Ren: 13: 8:  
 John: 1: 29. This holy Lamb, shall live & dye amongst sinners; w<sup>ch</sup>  
 1: pet: 2: 21: 22: out the least diminish either of originall, or actual  
 24. sinne. / whose sacrifice, for mans redemption; be-  
 Eph: 2: 1: 2: 3: 4. coming intollerably agonous, became a quickning spi-  
 1: Cor: 15: 45. rit, unto y<sup>e</sup> children, or Lambs of his owne flocke. / 1: pet: 2: 25  
 John: 5: 21. / for, he took vpon his body, & soule, (w<sup>ch</sup> were innocent,  
 & harmeles) not onely what was more then men, or An-  
 gells could suffer; but, the full furious wrath of gods  
 (39) wrath; w<sup>ch</sup> by due ought to have destructively hane  
 Math: 26: 36: 38. fallen vpon rebellious, & ingratefull, mankinde.  
 Math: 27: 46.



In the true belodwing of <sup>the</sup> death, buriall, resurrection, &  
assention into Heauen, as Mediating Saviour for y:  
full remission of any mans <sup>sin</sup>, that faithfull soules, may,  
may, god saith shalbe saved. / Act: 13/39 / Heb: 11/6 / Eph: 1/13:14  
for, when their thought, & conuersationes are heavenly <sup>Pla: 50/23</sup>  
thought they some tyme fall into synne by the diuill <sup>Phil: 3/20</sup>  
temptations, yet will not the Lord thinke them

Rom: 7/14: to 25

carnally mynded, & earthly, but for their willing in-  
deuourance will imputatunly accept them as righteous,  
& children fitted to receaue the full inpression of  
his saving grace. / psa: 32/2 / Rom: 5/9: to 14 / Col: 2/9: to 16:

3:

Thirdly, wee must note; that if X<sup>e</sup> Jesus, were not  
very god, as well as perfect man, hee could neither  
haue saved vs, nor himselfe. but, y<sup>e</sup> fullnde of the  
godhead was in him bodily. Col: 2/9 / otherwise, hee  
could not either haue raised himselfe from death,  
I say. 68/3: 5. / neither could he haue ascended  
bodily into Heauen. / John: 3/13 / by w<sup>ch</sup> living death,  
hee did not onely make his mercifull grace to sur-  
mount our trespasses. Rom: 5/9: 10: 20: 21 / but also  
quicken, & subuene vs (where one earth) as creatures  
surpassing Adam in the light of his perfection: gen: 1/26 /  
for, it was necessary that he should fall, to shewe  
mans weakenes, gen: 3/6: c: 6/5 / the Diuills fallende, gen: 3/4: 5 /  
& gods <sup>gen: 3/15</sup> mercy, & iustice. / gen: 3/13: to 20 / but, through  
our faithfull beleeuynge, in our Saviours mir-  
rourious bloody passions, wee are inuoluntarily o-  
bmitted into his nature, & thereby become heavenly  
creatures. / 1: Cor: 15/47 / This manner of rededi-  
cation, Rom: 8/29 / may not onely intimate vnto  
vs, but fully assure vs, that all our transgressions  
from Adam, should not so much affright vs, as y:  
full purgynge righteousness of X<sup>e</sup> Jesus can, & shall  
comfort all true, & painefull beleeuers. / 1: Cor: 6/11 /  
Who then shall lay any thinge vnto y<sup>e</sup> charge of  
gods elect, since it is god onely that iustifieth vs.  
Rom: 8/33 / not, for our owne meritts (for, there  
is no man righteous). Titus: 3/5: 6: 7 / but, in, & through  
X<sup>e</sup> Jesus, the elect, are presented vnto god for righteous  
John: 17/1: to 26 / & in his acceptation, hee shewes  
both his mercy, & iustice to synners. / & X<sup>e</sup> saving Meritts.



## Divine Comparisons. #

on y<sup>e</sup> refining  
of goulds.

Hast thou observed how the curious hand  
of y<sup>e</sup> Refiner seeks to understand  
The adulterate purities of his goulds?  
Hee waighs it first, & after does misoulds  
In leade; & then, committs to y<sup>e</sup> fire;  
And, as the Leade consumed, y<sup>e</sup> gould drawes nigher  
to his perfection, without wast or losse  
of his pure substance, but his waight, his dross;  
The great Refiner of Mans base Heart  
Uses the like, nay shewes y<sup>e</sup> selfe same Art;  
Hee waighs it first, And finding it too full  
Of trash & earth, Hee wrapps it, in some dull  
& leaden Cross, of punishment, or Sym;  
Then, tryes it in afflictions fier; wherem  
The Leade, & dross evaporate together,  
And leave the Heart refined, & quite of ether.  
Thus, though Mans Heart bee lesen'd by y<sup>e</sup> Cross,  
And lighter; 'Tis but lighter by the Dross.

On Jacobs  
Pillowe.

The Bedd, was earth: The raised Pillow: Stones,  
Where on poor Jacob rests his head, his bones;  
Heaven was his Canopie; The shade of night  
Were his drawne Curtaines, to exclude y<sup>e</sup> light:  
Poore state for Jacobs here! It seem'd to mee,  
His Cattle found as soft a Bedd, as Hee:  
Yet, God appeared there, his Joy, his Crown;  
God is not allwaies seen in Bedd & Down:  
O, if that God shall please to make my bedd,  
I care not where I rest my bone, my head;  
With thee, my wante can never prove extreame;  
With Jacobs pillow, give me Jacobs Dreame.



# Divine Comparisons. D.

260.

Man, is a Tennis Court: His flesh, the Wall:  
The Gamsters, God, & Satan: Th' Hart's y<sup>e</sup> Ball:  
The higher, & y<sup>e</sup> Lower hazards are  
Too bold presumption, & too bare disguise:  
The Rackett, w<sup>th</sup> our rattles balls makes flye,  
Surfity, & sweet profanities:  
The Angells keep the Court, & mark y<sup>e</sup> place,  
Where the Ball falls, & chaunks out every chace:  
The Lynes a civill life, w<sup>th</sup> often crosses,  
Ore w<sup>th</sup> the Ball not flyenge, makes a losse:  
Detractors, are like standers-by, that sell  
With Charitable men: our Life's the Set:  
Lord, in this Conflict, in this fierie Assaulte,  
Laborious Satan, makes a world of faulte;  
Forgive <sup>him</sup> ~~me~~ Lord, although hee ~~not~~ misgore  
For fauour: They'l be sett upon our score:  
O, take the Ball, before it come toth ground,  
For this hard Court, has many a false rebound:  
Strike, & strike hard, but strike about y<sup>e</sup> Lynes;  
Strike as thou please, so as the set be thine.

On a Tennis Court.

Sathan's the great Goliath, y<sup>e</sup> so boaste  
And threate our Israell, & defies his hosts:  
Thos<sup>e</sup> smother Stones courageous David took,  
From the soft bosom of the siluer Brooke,  
Sec<sup>und</sup> Scriptum est: The slinge, that gave them flight,  
is faith; That makes them flye, & flye aright:  
Lord, lend me Davids Slinge, & then I knowe  
I shall have Davids strength, & courage too.  
Give me but skill to strike such stones as thes<sup>e</sup>  
And I will meet Goliath, when hee please.

On David, & Goliath.



# Deuine parables, & comparisons.

Man's body's like a House. His greater bonds,  
 are the mayne Symbole. And the lesser ones,  
 are smaller solute. His ribs, are Laths, Daubed on  
 Plastered with flesh, & blood: his mouth's y<sup>e</sup> door.  
 His throat's y<sup>e</sup> narrow Entry. And his Hart,  
 is the great Chamber, full of curious Art.  
 His Midriff, is a large partition wall,  
 Twixt the great Chamber, & y<sup>e</sup> spacious Hall.  
 His Stomacke is the Kitchen, where y<sup>e</sup> Meate  
 is often but half sodd, for want of heat.  
 His Spleen's a presell, nature does allot  
 to take y<sup>e</sup> skymme, that riseth from y<sup>e</sup> pott.  
 His Lungs, are like y<sup>e</sup> bellows y<sup>e</sup> resour  
 In euery Office, quickning euery fyre.  
 His Nose, y<sup>e</sup> Chimney is, whereby are sent  
 such fumes, as with y<sup>e</sup> bellows are augmented.  
 His Bowells, are the sickle, whose parte to draine  
 all noysome filth, & keep the Kitchen cleane.  
 His Eye, like Christall windows, clear, & bright  
 lets in the Object, & lets out the sight.  
 And, as the timber is, or great, or small,  
 or strong, or weak; tis apt to stand, or fall.  
 What hast thou then growne flesh & blood to boast?  
 Thy dayes, are euill at best; but few, at most;  
 But sad, at merriest; & but weak, at strongest;  
 Insecure, at sweetest; & but short, at longest.

on our blessed  
 Saviour X<sup>t</sup>.

O, thou that wert the King of Heauen & Earth  
 howe poorly wert thou attended at thy birth!  
 A Manger was thy Cradle, & a Stable  
 Thy spring Chamber, Mary's knees, thy Table;  
 Thine were thy Courtiers, & y<sup>e</sup> Cross thy Throne;  
 Thy dyat, Gall; & wreath of thornes, thy Crowne.  
 All this, the King of Glory indur'd, & more,  
 To make vs Kings, y<sup>e</sup> were but slau'd before.



# Divine Parables, & comparisons.

When my rebellious flesh doth disagree  
With my resisting spirit; my thinks I see  
Two mighty princes draw into the field,  
Whom our must wynn y<sup>e</sup> day; the other, yeeld:  
They both prepare; both strike for their share  
Both march; both well appointed in y<sup>e</sup> armour;  
They both advance their Bannere: One displaye  
A bloody Crosse: The other Coloure blazie  
A Globe terrestriall: Nature care'd one;  
And grace the other: Each by his Ensigne knowne:  
They meet; encounter; blowes exchange for blowes;  
Dart, is returned for Dart: They grapple; Close;  
Their fortunes hurried with unquall saild;  
Some hymne the Crosse; some hymne y<sup>e</sup> Globe preual;  
Wee, are that fild; & they that strive to wynn us,  
are God, & Satan; Those that warre within us,  
The flesh, the Spirit: No parting of y<sup>e</sup> fraye,  
Till one shall wynn; another losse y<sup>e</sup> day:  
My God, O weaken this rebellious flesh,  
That dares oppose: O quicken & refresh  
My dull, & coward spirit, y<sup>e</sup> would yeeld,  
And make proud Satan Master of y<sup>e</sup> field:  
Dear Lord, the fild's thine owne; y<sup>e</sup> thought it good  
to purchast with my dying Saviour blood:  
Thine thine great God by title, & by right;  
Why shouldst thou question, what's thine owne by fight?  
Lord, keep possession thou, & lett y<sup>e</sup> accursed  
And base Viper doe his best, his worst.

On a great &  
Battail.

Mans life, is like an hower glasse, wherein  
Each sondrall sande that passeth is a Sym;  
And when the latest Sand, is spent, & runn;  
Our Symmes are finish, as our liues are done.

On an Hower  
Glasse.



c

Deuyne Parables, & comparisons.

A poore Traveller; persued swiftly by an Unicorne  
falls into a deepe pitt, full of cruell Serpents: By  
chance, he caught hold of a twigge of a Tree, on  
w<sup>ch</sup> he hangod; Looking downward, he beheld  
2: wormes gnawing at the root; then looking up-  
wards he saw an hnie of honey on w<sup>ch</sup> hunger made  
him feed: The Unicorne, being hunger bitten, brought  
on this bowe wherupon the poore Traveller sate: By w<sup>ch</sup>  
he sate in danger of his life: But, to his greater terror  
he beheld the y<sup>e</sup>. 2: wormes gnawing the root of the  
tree in sundre by w<sup>ch</sup> means both man & tree fall  
into the bottome of y<sup>e</sup>. deepe full pitt. / y<sup>e</sup>. explanation

This hungry Unicorne, is swift Death.

The poore Traveller y<sup>e</sup>. flyeth, is every soule of Adam.

The pitt, on w<sup>ch</sup> he hangeth, is Hell.

The bowe wherupon he sate, is the frailty of life.

The 2: wormes, are the wormes of Conscience, w<sup>ch</sup>  
Day, & night (without intermission) consume it.

The hnie of Honey, is the pleasures of this world.

The root of the tree, is the temporall life spent.

The fall; is into the pitt of Hell eternally.

Before them; they have Death, ready to arrest them.

Behynde them; their synnes to accuse them.

Above them; gods iustice to condemn them.

Under them; Hell fire ready to consume them.

Thus the Summe of our earthly pleasures setteth,

The day of our life endeth.

The night of our death cometh. / & we chopp into  
the darth, before we be aware, like a man  
walking in a goodly foile covered over w<sup>th</sup> Snowe,  
& suddainly falls (by eternall losse of his life) into  
a pitt, of Destruction.

Our famous comparson the Kingdome of Heaven,  
unto a Nett: wherunto all that cometh nether is, nor  
seemeth good fische. / And his Church, to a foile; wher  
fardes doe growe amongst the Corne. intermingled.



## Divine parables: & comparisons.

Math. 13: Christ, hee compares himselfe to a husbandman:  
(37/42) His feild, is the whole world.  
His good seed sowed, are the righteous.

The tares growing by amongst y<sup>m</sup> are y<sup>e</sup> wicked.  
The enemy, y<sup>e</sup> privately soweth y<sup>m</sup> are y<sup>e</sup> Diavills.  
The tyme for this harvest, is the end of y<sup>e</sup> world.  
The reapers, are gods Angells.  
The good seed, is howsed by in Heauen.  
But the tares, are burnt in Hell.

S<sup>t</sup>. Chrysostome, hee compares the world, to a Sea.  
The Church, to a Ship.  
The Bayles, to repentants.  
The rudder, to the Crosse.  
The Pilott, to Christ.  
And y<sup>e</sup> holy-ghost, to the wynde.

Math. 13: Christ, compares himselfe unto a sower, saying:  
(18/23) The seed, that fell by the way side, is meant by such  
as heare gods worde: but understand it not.

The seed, that fell on stony ground: is meant by  
such as heare ioyfully for a moment; but, when  
persecutions come, they forgett all.

The seed, that fell amongst thornes; it's meant by  
such; that heare the word willingly, but, before  
they can digest it, they are choaked by with the  
cares, or vanities of the world. & so it becometh  
unfruitfull.

The seed, that fell on good ground, is meant by  
such, that heare gods word attentively; & digesteth  
it understandingly, & bring forth fruite thereof  
plentifully, & profitably.

Christ, hee is the vigne, & wee are y<sup>e</sup> branches. John: 15: 1: 2:  
Christ, is y<sup>e</sup> heade, & wee y<sup>e</sup> body of his church. Col. 1: 18. 1: Cor. 12: 3  
Christ, is y<sup>e</sup> foundation, & wee y<sup>e</sup> buildinge. 1: Cor. 3: 9: 11:  
Christ, is the Loafe, & wee the bread. 1: Cor. 10: 17.

S<sup>t</sup>. Peter, hee compares our tyme unto a Tent in  
the feild: soone by, & soone downe. 2: Pet. 1: 14:



## Divine Parables. & comparisons.

What is the world, but an Inn: a Common Citty:  
a Camp? What is our life, but a pere-  
grination, a Warfare? What is man, but  
a guest, a traveller, a souldier upon Earth?  
& Death hee is the Porter; hee stands at the  
Gate, & takes away all our riches, sending us  
as naked out of the world, as wee came in.

Man, is Microcosmos; or an abridgment of the world:  
Hee hath Heaven, resembling his soule.

Earth, his hart, placed in the midst as a Center:  
The Lute, it is like unto the Sea, whence floweth y:  
kindly spring of blood.

The Dramie, like the Sun, giveth the light of vnder-  
standing, & the senses are sett round about, like  
the Starre.

The hart in man, is like the root of a tree,

The Organe, or Lungs pipe that cometh of the left  
cell of the hart, is like the stocke of y: tree, wch de-  
vids it selfe into 2: parts & thence spreads abroad  
(as it were) sprayer, & boughs into all the body

The head, is called the tower of the mynde, the throne  
of reason, the house of wisdom, the treasure of y:  
memory, the Capitall of Judgment, y: shopp of  
affections.

The hart, is the seate of y: soule; & Conscience, is the  
gulle.

Birtie, is a bragge; Glory, a blaze;  
Honour's Earths pompe; Beauty, a gaze;  
Fame, is but wynde; Beauty, a flower;  
Pleasure a dange; y: world, a bower;



A Soules sauinge Dialogue; betwixt a trembling  
Sinner, & a comfortable Deuine; made, the. 20. of May.  
1643. by me William Leighton. at Hattfield. MS.

Sy. A. Amicend. S.

When I looke vpon towards Heauen, & behold the firma-  
ment; wherein God hath placed the Sunn (in his glorious  
splendor) to rule the day: And seated the Moone  
in the azure spangled Canopie of Heauen, to gouerne  
the night. Then looking downe on the vast cir-  
cums of the fruitfull earth: And the bounded  
Ocean of the raging Seas: all (Globelike) hanginge  
vnder the Heauens, euen by nothinge, but by the pro-  
vidence of Gods word, I stand amazed.

But, when I enter into Consideration, of my extreame  
deficiency in performance of holy Duties to my God  
(who hath framed all this delightfull powere onely  
for the use, & pleasure of me, base, rebellious, and  
ingratefull man?) I tremble to thinke in how great  
an arreare I am fallen to the High Auditor of  
Heauen. And since the best of my dayes, and  
actions, cannot bee better compared then to an howl-  
glass: wherein, each sand that passeth multiplies a  
Syme; O wretched man that I am, who can deliuer  
me from the bodie of this death: for, the Lawe of  
God tells me plainly, y<sup>t</sup> that soule w<sup>ch</sup> Symeth shall  
surely dye. Ezk. 18. 4. How then can I (who am  
the greatest of Symers) liue. 1. Tim. 1. 15.

Deuine.

S. Knowe this; that if you onely looke vpon the fill-  
ing letter of the Lawe, (w<sup>ch</sup> tells euey disobedient, and  
willfull Syme; y<sup>t</sup> all the curses which are written in  
Gods booke, shall fully, & absurdly light vpon them; &  
that their names shall for euer be wiped out of y<sup>e</sup> booke  
of life. Deu. 29. 20. And be utterly deprived from  
the fruition, & comfort in the Almighty presence.  
2. Thes. 1. 8. 9. And be cast eternally into Hell tor-  
ments, & utter darknes. Math. 8. 12. Then, St. Paul  
tells y<sup>e</sup> that all your hopes of happines, are lost; because  
when y<sup>e</sup> Lawe appeared, syme reuiued, & y<sup>e</sup> Syme dye. Rom. 7. 9. Rom. 5. 20



Which Lawe; was only added, because it might breed  
a firmer in the hearts of Transgressors not to symne; &  
it was ordained by Angells in the hands of a Mediator.

Xt is Rom: 10/4:13  
y: end of y: Lawe.

This Lawe was our Schoole-master to bringe us unto  
Christ, y<sup>t</sup> wee might be iustified by faith. w<sup>th</sup> Christ;  
was preordained, & promised, to come of the seed of a  
woman: to be our Saviour: & to be slayn for the syns  
of man-kinde, before the foundations of the world were  
laide. gall: 3:19. Ren: 13:8. though not manifested,  
untill the latter tymes: to shewe the life of y<sup>e</sup> Gospell.  
1: Pet: 1:20.

But with drawe y<sup>e</sup> your eyes & hart from y<sup>e</sup> thought, &  
sight of condemning syn by the Lawe; & dart them  
up into Heauen, to Jesus Xt the almighty God of mercy,  
& compassion: Hee is y<sup>e</sup> bright morning Starre, who  
can guide thee to salvation. Ren: 22:16. Hee is the

Ren: 8:3:4

(not god, but man,  
by syn he gat death  
& were it not for  
Xt's death; syn would  
never goe out of the  
world againe.)

only Mediatour betwixt god the father, & man the  
synner: 1: Tim: 2:5. Hee took not on him the nature  
of Angells; but the seed of Abraham. Heb: 2:16. And  
came into the world (through the wombe of a virgin)  
only to save lost synners. Math: 15:24. Isa: 7:14:16:  
Hee y<sup>t</sup> was Kinge of Heauen; came downe to be Kinge

as foule things are  
washed, & made  
cleane in water:  
so, y<sup>e</sup> souls of the  
faithfull doiled  
with synne, are  
washed, & made  
cleane in a spi-  
rituall sense, by  
the blood of Xt.

of the earth, to teach Kings humilty. Math: 21:5. Ren: 19:16:  
2: Cor: 8:9. Hee went cladd with blood, to see man so  
willfully bent to impieties, & transgressions. Ioh: 48:31:32:  
And, out of most compassion; hee took the full, & intol-  
erable burden of mans syn upon his owne shoulder,  
(who was in himselfe without synne.) Isa: 53:5:12.  
2: Cor: 5:21. 1: John: 2:2. Hee trod the wine press  
of his fathers fury, & by his owne arme he brought to  
himselfe salvation. Isa: 63:3:5. And, so became a  
ransome for all true beleevers: 1: Tim: 2:6. By giv-  
ing by his hart, chiefe blood for man, upon a most ac-

Xt, by his buriall: per-  
fumed the graves of  
his p<sup>er</sup>: making them  
w<sup>th</sup> wher prisons to  
Hell: / Gals, to Hea-  
ven. Ren: 2

curfed Crosse: gall: 3:13. And in his grave, hee buried  
with him all our transgressions. Coll: 2:12. assuring  
us, that as by Adams transgressions, all mankinde became  
synners; so, by the death of Xt, shall all beleevers be made  
righteous. 1: Cor: 15:21:22. Hee it is, y<sup>t</sup> saith of himselfe,  
I am hee y<sup>t</sup> lieth, & was dead, & should I am alive againe  
for evermore: & I have y<sup>e</sup> Keys of Hell, & death. Ren: 1:18.



1:14:1/3.

Then, lett neither thy syms afright thee: nor the Gravel  
afflict thee; since thou hast Christ Jesus for thy  
Redeemer, gall: 1:4. for w<sup>th</sup>, hee required nothinge  
from thee, but, that thou love, & feare him, with all  
thy hart, & with all thy soule. / Joshua: 22:5: /

for sleeping but  
a short death, and  
Death, is but a long  
sleep. / on.

Symr.

Had I a spirit to forment, & frequent prayer; and  
could live, as perfect Job did, in the continuall fear  
of God. Job: 1:1. Or, as godly Paul did, within the  
compass of a good conscience. Act: 23:1. Or, as  
righteous David did, who was a man after Gods  
owne Heart. Psal: 1:2. then might I rejoyce with  
some comfort. But, for mee Lecherous soules,  
who am dayly accustomed to doe evill. Gen: 13:23. &  
blush with shame, to thinke howe my iniquities are  
increased, growning, even up to the Heavens. Ezra: 9:6.  
for I have drunk iniquity, like water. Job: 15:16.  
& grievously rebelled against my god. Lam: 1:20. &  
have bene weary of his wayes, & neglected to call upon  
him by my prayers. Isa: 43:22. O, what shall I doe  
to be saved? Acts: 2:37. Howe can I hope for mer-  
cy; when god himselfe saith, how shall I pardon this  
syme? For: 5:7. w<sup>ch</sup> makes mee, as a troubled Sea y<sup>e</sup>  
cannot rest; since I finde no waye for peace, to my  
soule. Isa: 57:20:21.

as know<sup>ing</sup> God w<sup>th</sup>  
out zeale argue  
y<sup>e</sup> rottenness of y<sup>e</sup>  
heart; so, both a  
zeale without hye-  
wile, the weak-  
ness of y<sup>e</sup> heart.

Job: 22/5.  
not all count to me  
and religious liues  
but, we neglect to  
obay religious Law  
grace, & integrity  
will not admitt  
of an unworthy new-  
trality.

Devine.

Good S. bee you not thus dejected; but, (like one of  
Dauids worthys) lett it be your chiefest glory, & comfort  
rather to be honoured with the badge of Abrahams  
faith; Heb: 11:8. then branded with the bare note, of  
Caines despair. Gen: 4:13.14. rather religiously, hope  
for salvation with David. Psal: 71:5. Then Dimill-  
ishly, betraye thy own<sup>soule</sup>, like Judas. Math: 27:5.  
And, because I would not leave y<sup>e</sup> in languishing  
doubts, but bringe y<sup>e</sup> in faith to an Anchor on some  
rocks of salvation: observe I beseech y<sup>e</sup> this, eight  
fearefull back-slidings w<sup>ch</sup> befell, our gods owne pecc-  
lior people; & thereby, take courage suddainely to use  
thy best endeavours (as they did) for present repentance;  
& then, I dare assure thee of gods pardon, in, by, & through  
Jesus X<sup>t</sup>. whom y<sup>e</sup> Almighty raised from y<sup>e</sup> dead to be a  
Saviour, & a forgiver of syms to all faithfull belient. Act: 5:31.

though thou hast  
lyen: 38. yeares in  
y<sup>e</sup> bed of thyne  
infirmities, yet  
if god please, we  
can bring thee  
to y<sup>e</sup> goal of sal-  
vation. John: 5:  
5:6.7.8.



3. examples of first Drunkenness; a sym, next unto eternall se-  
grosse Sym. in operation from God: pardoned in Noah: gen: 9: 21.  
8. General thil- Lying; a sym, able to locke up the gates of Heaven  
Dren of God. / From mercy: pardoned in Abraham: gen: 20: 2. 11.

III Encest; that unnatural commixture betwixt  
God hath alwayes an parents, & children: pardoned in Lot: gen: 19: 33. 35. 36.  
Eye to see; an Ear to hear; & a hand  
to Register all our  
actions; whether  
they be good, or bad:  
& accordingly, doth  
equite them: /  
Murder, & Adultery, both of them, most crying Sym,  
yet pardoned in David. 2. Sam: 11: 2. 3. 4. 13. 19.  
Idolatry; a sym, y<sup>t</sup> would seeme to overthrow god:  
yet pardoned in Solomon. 1: Kings. 11: 4. 31.  
Perjury; a sym against knowledge, by willfully  
for swearing; yet pardoned in Peter. Math: 26: 70. to 75.  
Blasphemy; against X<sup>t</sup> & the Gospell (not against  
y<sup>e</sup> holy ghost. Math: 12: 31. 32. y<sup>e</sup> is neuer to be pardoned)  
yet, the former, were pardoned in Paul. Act: 26: 5. 9. 11. 14.  
Coutenance, & oppression; pardoned in Zachary.  
Luke: 19: 2. 8.

III  
Pro: 15: 3.  
Exo: 32: 32. 33.

(Let thy hart, & tongue  
Enter goe together in  
y<sup>e</sup> ways of honesty, &  
truth: & let all thy  
actions, be as cleane  
from hypocrisy, lyg-  
ing, & dissimulation;  
as, thou wouldst  
have thy meat from  
poyson.)

This greatest Springe tyde of pardon, & Comfort;  
came in upon their soules, in the lowest ebb of their  
Distresse: whereby their hearts were (then) made more  
capable of true Consolation, then euer they were  
formerly. 2. Cor: 1: 5. / even as a tree; the more it is  
shaken, the firmer it fixeth. so, by staggering doubts;  
god (in the end) fasteneth the evidence of our beleefe  
by his grace more strongly: as in Job: who in the height  
of all his calamities, & torments, was much troubled:  
yet, hee was so farre from despairing, that he cryed  
out saying, though the Lord kill mee, yet will I trust  
in his mercy. Job: 13: 15.  
& our Saviour X<sup>t</sup> himselfe, in respect of his humanity,  
& the intolerable burden of Sym wh<sup>ch</sup> hee bore for man-  
kinde, was in doubts, & feared: not of death; but, least he  
should be deprived from the presence, & comfort of his  
father, for mans transgressions. Heb: 5: 7. / saying, O  
my father, if it be possible let this cupp passe from mee.  
Math: 26: 39.

III  
y<sup>e</sup> depth of mans ex-  
tremity wants: is y<sup>e</sup>  
fittest opportunity,  
for god to relieve.

Therefore, by any means take heed y<sup>t</sup> y<sup>e</sup> doe not despair  
in Gods mercies; for, thereby, Judas did more highly dis-  
please God, then, in betraying his Master; but rather



Wrestled with flesh & blood against Dispaire; as Jacob  
wrestled with <sup>an angel</sup> & would never give him out, untill hee  
had obtained a spirituall victory. gen. 32. 24. 26. 28.  
so St Paul wrestled against the pullers, & powers of dar-  
knes, & spirituall wickednes in high places. Eph. 6. 12. 24.  
so Job; hee foyle the Diuill that challenged; & baffled  
him att his owne weapons. Job. 1. 8. to. 22. Job. 2. 3. to. 11.

Let theis victorious Champions animate thee, to bend  
thy hart, & all the faculties of thy soule to oppose the Diuill  
who mounts for horrour, & dispaire, as his chiefest ob-  
iects, to subvert & demolishe thy faith, & repentance.

This Satanicall Diuill; for his subtilty, is termed a  
Serpent. gen. 3. 1. / for his Malice (against gods Saints)  
a great redd Dragon. Reu. 12. 3. 17. / for his strength,  
a roaring Lyon. 1. Pet. 5. 8. / & for his hypocriticall  
deceptions, the Father of Lye. John. 8. 44. / & for his  
independence, <sup>he may</sup> a Gould intruding Courtier. Job. 1. 6. 7.

Make thy humbly supplications (both night, & day) that  
the Lord would be pleased to giue thee such a true re-  
solute hart, w<sup>th</sup> may take a full, & deepe impression  
in the comfortable promises of his restrayning grace,

growe ripe, & saue ripe graces. Psa. 51. 17. / & that hee  
would be pleased, so to refresh the sicke languishing  
soules with the heauenly dewes of his spirit; y<sup>e</sup> by the  
diuine power of it's illuminating beames, y<sup>e</sup> iaculati-  
ons of thy inflamed soule, may bee exhausted for  
to the celestiall Throne of his glory. Reu. 7. 17. Col. 3. 18.

Then, shall those darke, & misty clouds of Sym, & igno-  
rance; w<sup>ch</sup> (by the diuills daily aggravations) do so pre-  
sumptuously interpose betwixt gods loue, & thy faith;  
withdrawn, as the prayle of the Lawe was; & as liuely  
laid open to thy comfort, as the heauenly beame of the  
Gospell. Coll. 2. 14. 15. 17. / Heb. 9. 1. to. 15. / Then, shalt  
thou knowe, what is the fellowship of that mystery

hydd in God from the foundations of y<sup>e</sup> world. Eph. 3. 9. / Rom. 16. 25. /  
(w<sup>ch</sup> meaning was), y<sup>e</sup> w<sup>ch</sup> should serue god accordmg  
to y<sup>e</sup> gospell in newnes of spirit w<sup>ch</sup> begett life. Rom. 7. 6.  
& not accordmg to the letter of the Lawe, w<sup>ch</sup> killeth  
Dead. Ezek. 18. 4. / Into this mysticall secrets, the Angells,  
& prophets (being ignorant what it meant) made diligent  
search. & yet, (untill y<sup>e</sup> publique manifestation thereof by  
y<sup>e</sup> latter prophets) they ended unsatisfied. Rom. 16. 26. / 1. Pet. 1. 10. 11. 12.

Though y<sup>e</sup>wert as  
wicked as Ahab, yet  
Dispaire not; for by  
humbleing thy away  
thy punishment for his  
like. & they fell in his  
sowes days upon his  
shoulder. 1. King. 21. 29

A liuely faith in  
it is like powder to a  
bullet. or, as a floure,  
the longer it burne  
th, y<sup>e</sup> hotter it groweth

4th. 30. 10. /  
Jer. 32. 39. 40. /  
2. Pet. 3. 18.



Looke how farre thou art from finding of repentance in thy selfe: so farre art thou from any assurance of finding of Mercy from X<sup>e</sup>. <sup>III</sup>  
Therefore, seth to rectifie thy tyme past, with true Repentance: Look to thy tyme present, with more diligence: & for thy tyme to come, with godly providence: For, if thou wouldst have y<sup>e</sup>. Almighty God to turne away from thee, the evill of affliction: assuredly, thou must first wholly turne away from thy selfe, the evill of transgression. / I praye God strengthen, settle, & perfect y<sup>e</sup>. in his Grace, for ever, more. 1. pet. 5. / 10. / Rom. 15. / 13.

**Symond.** / <sup>III</sup> When I at any tyme goe about to settle my Devotions to praye either in publique, or in private: Oh Jesu, What a dull opposition doe I finde in all my members: I have ignorantly mocked at gods my misters, & at y<sup>e</sup>. zealous of his righteous ones. <sup>III</sup>  
My thoughtes, & eyes, w<sup>ch</sup> should bee, the winged Mercuries to carry up my prayers to God: are then most subiect to wander, & roame away from heavenly Motions, to earthly Vanities: My hands, & knes, growe weary of that due reverence, w<sup>ch</sup> they owe their maker: & every facultie of my soule growes stupid. / When I goe to Church with an intent carefully to heare, & make use of Gods word preached unto mee: I retorne home againe, as profittless as I went: it takes no more impression in my heart? then the seed (in the parable) did w<sup>ch</sup> fell amongst thorns: it is presently choaked up, either by my vaine worldly imaginations, or sleepy lethargie; w<sup>ch</sup> makes mee forgett all, before I can fixe, & digest any. / By which ill signes, I feare that faith (w<sup>ch</sup> is the Anchor of all godly hope, & saving grace) is wanting in mee: gods spirit is wholly departed from mee as from Saul. 1. Sam. 28. / 15. / & that god hath hardened my heart, & blinded my eyes, that I should not bee able to discern the means for conversion, Deu. 2. / 30. / This makes me doubt, y<sup>e</sup>. my unhollowed prayere may rather bringe a curse then a blessing to my soule, because god tells mee, when yea praye I will not heare, & when y<sup>e</sup>. should be your hands, I will not see. Isa. 1. / 15. / for, y<sup>e</sup>. hearts have byme hardened with y<sup>e</sup>. deceitfullnes of Synne. Rom. 2. / 5. / This objections, being my dayly infirmities, what assured comfort can I finde, to ease my afflicted Soule.



ruine.

But I cannot deny, but y<sup>e</sup> your objections hitherto are  
burthens in Scripture: yet let mee tell y<sup>e</sup> to your com-  
fort, y<sup>e</sup> they are high mistaks in y<sup>e</sup> of gods intents, to  
whome hee propounds them. Those detentions from god  
were onely cast upon impenitent, & most schismaticall  
hypocrites, who dare willfully defie god, & godliness; by de-  
lightfully living all their whole lives in a peevish &  
frowne, as in: Heb. 10: 26: 27. a people that are settled  
on the Lees of their hymns. Zeph. 1: 12. This, dare saye,  
why should wee grieve for hym: wee will follow our  
owne lustfull Delights. For. 2: 25. / wee will not serve  
god, nor walk in his troublesome wayes; wee love not  
old paths; wee will finde out newe. Jer. 6: 16. Who,  
or what is god, that wee should obeye his voyce, wee  
knowe him not. Exo. 5: 2. Job. 21: 15. It is in payne  
that wee have kept his ordinaunce; & what can it pro-  
fit us to god-mourne fully. Mall. 3: 14. God, neither  
seeth our wayes, nor myndes our actions. Ezek. 9: 9. / Ps. 10: 11.  
May say they, is there any god at all? Psa. 14: 1. / Or, if  
there be a God, can hee see our hymns through the  
Clouds? Job. 22: 13. Such as this; are not any wayes  
fearfull to offend god by the greatest impietie; but,  
dare blaspheme him to his face; as the Divills did.  
Mar. 5: 7. This dare turne the grace of god into lace-  
mouthe: & deny the saving meritts of Jesus Christ.  
Jude. 4. / voluntarily casting away their first faith. 1. Tim. 5: 12.  
This prophane Flaue, will be content to sell their  
Heavenly birth-right, for any earthly pleasure. Heb. 12: 16: 17.  
This are the strangers, who are depriv'd from the  
benefitt of the Covenant in god mercifull promises:  
having no hope of salvation; & with y<sup>e</sup> comfort of the  
spirit of god (at all) in this world. Eph. 2: 12. / &, after  
their deaths, they are assured of Damnation. Jude. 4.  
And, although god almighty (in justice) doth pronounce  
his wrath against all hymers, yet (in mercy) to his  
chosen people, hee makes this comfortfull exceptions. / If  
that nation against whome I have pronounced my  
wrath, shall turne from their evill wayes, & repent, then  
will I repent me, of y<sup>e</sup> punishment I intended to bring upon y<sup>e</sup>.  
Jer. 18: 8.

sym w: cartrops.  
Isa: 5: 18: 19.

Note: y<sup>e</sup> God can-  
not shew mercy  
unto a peevish  
because, hee is y<sup>e</sup>  
god of truth, and  
justice.

Jer. 8: 7: 10: 11: 16: 19  
21: 22.

Jer. 18: 8.



Therefore, walk in the narrow path to Heaven: And crowd not in the broad way to Hell. As I have said the Lord, I have no pleasure in the death of the wicked: but that hee turne from his evil wayes, & live. Therefore turne ye, O turne ye, saith the Lord, for why will ye die, O house of Israel. Ezek. 33:11.

Now, by this afore said Comforts, let me assure thy churishing soule, that (if thou wilt truly repent) - God hath not appointed thee to wrath, but, unto salvation: by this evident proofes w<sup>ch</sup> I finde to be working in thy soule after a Godly measure.

First; I oblige the strange, & horrid objections w<sup>ch</sup> you have forged against your hopes of Comforts / then, the earnest desire y<sup>e</sup> have, to hunt out some way to be delivered from y<sup>e</sup> darknes, w<sup>ch</sup> made Solomon cry out. a wounded spirit O Lord, who? is able to beare. Prov. 18:14.

Or as I saw in y<sup>e</sup> face of y<sup>e</sup> Lye not still in your horrors of conscience, as Saul, & a drunken, & churlish Nabab did; carelesse, & inconsiderate, whether (after death) thy soule goe to Heaven, or Hell. 1 Sam. 28:37.

But, I finde y<sup>e</sup> labouring (like a true lively christian) to work out your salvation with feare, & trembling. Phil. 2:12. Besides; let me tell y<sup>e</sup> to y<sup>e</sup> comfort, that the best of Gods gr<sup>ts</sup> have bene taken in this dangerous mist, & fogg of darknes; god doth cleave them in it, on your

y<sup>e</sup> sincerity of this poe; not confounde them, but, to purifie them, y<sup>e</sup> they may be able to discern the drose of synne, from y<sup>e</sup> purity of godliness. This made David (a man after gods owne

& Conscience; is y<sup>e</sup> hart) & one who thought himselfe so surely settled y<sup>e</sup> h<sup>is</sup> soules pulse. could never be p<sup>er</sup>moned, or troubled. Psal. 30:6. yet, when

y<sup>e</sup> hart; is y<sup>e</sup> seat of y<sup>e</sup> soule. god did but turne away his face, David cryes out, I am afflicted, & ready to dye from my youth: while I suffer thy terror, I am distracted. Psal. 88:15. There is doubt

full (as y<sup>e</sup> are) whether ever the Lord will be mercifull to him againe? Psal. 77:7.8.9. / or in the 10. verse, hee cryes

peccany, confessing, y<sup>e</sup> it was the infirmity of his flesh. By w<sup>ch</sup> y<sup>e</sup> may see, y<sup>e</sup> the graces w<sup>ch</sup> shyne in us, are but as a borrowed light from the Sunn: so, y<sup>e</sup> unless God will

pleased to chyme secretly, & give light to irradiate our graces, they will never appeare to assure, or comfort us; for, without Gods Spirit work in, & enlighten ours, our graces have no force in them. Rom. 8:16.



By this former examples; persuade thy self; that  
thy heart, w<sup>th</sup> y<sup>e</sup> so much feared god had hardened, is  
not a dead, obdurate, stony hart, as pharaoh, or Bihon  
the King of theshbons was. Deu. 2: 30. neither is god  
utterly departed from thee, as from Saul: for, I finde  
thee rather flying from, then seeking after comfort from  
the Diuine, as he did. 1. Sam. 28: 7: 15: 16: 19: neither,  
art thou in utter darkness as Cain was. gen. 4: 11: 13.  
or, as other reprobate y<sup>e</sup> are quite lost in Sym, 2. Cor. 4: 3: 4.  
but, a Childe of God, clouded w<sup>th</sup> the rod of a father  
by correction. The bowells of the Lord, may as lovingly  
& intirely earne for thee, as they did for Ephraim,  
unto whom (in mercie compassionate love) hee pro-  
mised mercy. Jer. 31: 20. & such was Davids offence  
low, to his Son Absolon. 2. Sam. 18: 33.

God punishe his elect ones, by such like afflictions;  
w<sup>ch</sup> are the true fiery tryalls. 1. pet. 4: 12: 13. Teaching  
them to knowe, that the directest, & safest way to go  
to Heauen; is to sayle by the Gate of Hell, in storms  
& Tempests. Isa. 38: 16. God telle his chosen ones, y<sup>e</sup> t<sup>h</sup>o  
whome hee doth correct, hee will make his children,  
& heires to his Kingdom. Pro. 3: 12. Rom. 8: 17. but,  
for such as hee thinke themselves unworthy of care, or correction  
from him; hee promisseth them bastards. Job. 12: 6: 8.

To his owne, hee most pittifully cries out, O thou afflic-  
ted tosed with Tempests, & not comforted, behold, I  
will laye thy foundations with Saphires. Isa. 54: 11: 8.  
thoughts thou hast lye amongst the pots, y<sup>e</sup> t<sup>h</sup> shalt y<sup>e</sup>  
be as the wings of a Dove, covered with siluer, and  
gould. Psa. 68: 13. for, I haue heard thy groans, & am  
come downe from Heauen to deliuer thee. Acts. 7: 34.

By thus condemning  
thy self, before god  
guilty of sym. y<sup>e</sup>  
shalt obtaine saui-  
ng, & absolving gra-  
ce.

III

Though X<sup>t</sup> dyed to  
save symers; yet  
we are to take his  
corrections, as medi-  
cines to cure our  
daily infirmities.

III

Gods Court, must go  
under y<sup>e</sup> fiery tryalls  
of y<sup>e</sup> floure, y<sup>e</sup> fume,  
the millstone, & the  
Oven; before it can  
be made gods bread,  
or fitted for his  
Table.

III

Gods children, may  
be compared unto  
Carnarum. w<sup>ch</sup>  
the more it is trod  
downe, y<sup>e</sup> fresher,  
& sweeter, it spring-  
eth up againe.

36  
Symmer.

III

O this Heauenly place of Scripture, w<sup>th</sup> you haue so  
effectually promed, & assured, (as peculiar to my sal-  
uation) hath much brightned my soule w<sup>th</sup> comfort;  
that I now finde ease; & my troubled thoughts much  
disburdened. Yet, I desire satisfaction in some  
other questions; wherein (by reason of my ignorance)  
I am languishing in much trouble, & doubts. / O.



first; that y<sup>e</sup> would bee pleased to resolve me  
what true faith is: & whether a man may have  
the exercises of grace, & faith working in his soul  
& yet bee not knowe of it; & if a man maye have  
them secretly hydden; teach mee howe I shall  
discerne them in my selfe, & then, howe I may dis-  
cerne them in others; for as yet (though I hope  
well) I cannot finde faith settled in my thoughts.  
w<sup>ch</sup> deficiency, draweth many fears, & doubts upon my  
conscience, because S<sup>t</sup>. Paul saith, what so ever is  
not of faith, is synne; & in taking the blessed sa-  
craments: hee y<sup>e</sup> doubteth of salvation is damned;  
because he eateth not of faith. Rom: 14: 23.

**Deuyne. 1.** Faith; in it selfe, is miraculously founded (as the earth  
was) even of nothing; & yet it beareth up, all  
the waighty Masse of synne. Faith, it is like. howe  
dear to a bullet, it pierceth the Heavens. Faith, it  
is the substance of things hoped for, & the evidence of  
things not seen. Heb. 11: 1. for example: to believe, y<sup>e</sup>  
things not seen. Heb. 11: 1. for example: to believe, y<sup>e</sup>  
the whole world was made of nothing; & that it hang-  
eth in the ayre by nothing; but by y<sup>e</sup> providence of gods  
words. Psa: 33: 6. Job. 26: 7, 8, 9. This is faith. to be-  
lieve without doubt, that all w<sup>ch</sup> is written both in y<sup>e</sup>  
old, & new Testaments, are gods words misquod into  
the patriarchs, prophets, & Apostles, & that every tittle  
of Canonicall Scripture, is truth. 2: Tim: 3: 16. 2: Pet: 1: 21  
& that the plagues of God w<sup>ch</sup> are written in the Bible,  
shall fall upon such as shall dare to add any thinge  
more thereto, or detract any whitt from it. Rev: 22: 18, 19.  
nay more, if any one shall (knowingly) pervert any  
text in gods word to a false, & wicked construction, hee  
shall be accursed: gall: 1: 8, 9. This is true faith.  
Hee y<sup>e</sup> hath true faith: asketh of God for any thinge: hee is  
in want; & is assured (in gods good time) hee shall receive  
it: because his faith is fixt on gods promises, & without  
any doubtings. Gam: 1: 6. Math: 21: 21. Therefore, should  
fast thy faith without wavering: for god y<sup>e</sup> promiseth to

Hee y<sup>e</sup> cannot believe  
y<sup>e</sup> there is a unity, in  
y<sup>e</sup> Trinity of y<sup>e</sup> Godhead  
or, y<sup>e</sup> doubteth of y<sup>e</sup>  
verity, in any ex-  
ercise of y<sup>e</sup> Creed: or  
cannot build upon  
y<sup>e</sup> saving Meritts  
of Jesus X<sup>t</sup>: or, doth  
willingly give way  
to any one boosome  
of synne: This man is  
without faith: & in  
great danger of  
Hell torments.

Gods word; may bee  
compared unto a  
two edged sword:  
it doth not only defend  
y<sup>e</sup> god, but offend y<sup>e</sup>  
wicked.



believe thee, is, & for ever will be faithful. / Job. 10:23  
But; if thou wouldst be a disciple of god, & yet (with  
St. Thomas) thou wilt not in thine hart believe that  
X<sup>t</sup> Jesus is risen from the grave to save Synners; then  
(except thou, as hee did, might see, & feel his wounds;  
then Gods Ministres may boldly call thee, as Jesus did  
Thomas; a man faithles. John: 20: 25. 27. / Christ (to  
encourage us to get sound faith) tells us in: 29: verse.  
Blessed are all they y<sup>t</sup> have not seen, & yet believed.  
Here y<sup>t</sup> wandreth in his faith, is like the wand of a  
Stea, now at quiet, but unstable in all his actions;  
lett not such a one thinke, y<sup>t</sup> hee shall receive any  
thing when hee prayeth, because hee wants faith.  
Jam: 1: 6: 7: 8. / God will spewe out such like warme  
faiths. Ren: 3: 16.

It is a more sure  
faith, to believe w<sup>th</sup>  
out a feeling cause;  
then with it. /  
Math: 17: 17: 19: 20

y<sup>t</sup> is sound faith /  
1: Pet: 1: 8: 9:

Hee asks a milke.  
Jam: 4: 2: 3:

2. Secondly; whether a man may have the exercise of  
grace, & faith working in his soule; & yet, not know  
of it; to this I answer, y<sup>t</sup> they may; as thus.

as a ship y<sup>t</sup> rides  
at Anchor, though  
it may rocke to, &  
fro, yet is it safe  
for y<sup>e</sup> maine: so  
it is w<sup>th</sup> a conuinc  
ed soule: it is  
safe for y<sup>e</sup> maine  
yet is it trouble  
& tossed with doubt  
& feares, but, the  
Anchor is in  
Heaven.

As, the influence of Gods favour may rest upon thy soule;  
though the light, sight, & sense thereof may be with-  
drawne: so, the power of Grace (in like manner) may  
be remaining in thy hart, when the light, & comfort  
thereof is wanting. as Gen: 15: 12: 13: 14: 16. / Isa: 59: 9: 10: 11.  
yet assure thy selfe, y<sup>t</sup> at a time when y<sup>e</sup> little thinke  
of it, God will send his spirit to worke upon thy soule,  
w<sup>ch</sup> shall demolish, & cast downe all thy strong holdes  
of carnall reasonings, & erect a Throne in thy hart to esta-  
blish faith. w<sup>ch</sup> faith, shall (then) fully persuade, & assure  
thee, y<sup>t</sup> thou art iustified in Gods grace; & in a hopefull  
way of glory. Rom: 5: 1: 2.

Rom: 8: 24: 26:  
27: 28: 33:

And though thou canst  
not (as yet) finde this measure of faith abounding in you;  
yet be not dismayed; for, as the scruple of gold, may be  
gould so well as the whole wedge; so, thy faith (though but  
as a graine) may be true faith, so well as y<sup>e</sup> greatest mea-  
sure: & hee w<sup>ch</sup> hath any faith, hath gods holy spirit abiding  
in him: & hee y<sup>t</sup> hath gods spirit, is in X<sup>t</sup> Jesus; & hee which  
is in X<sup>t</sup> Jesus, shall never suffer Damnation. / Rom: 8: 1: to: 12.

every one y<sup>t</sup> doth right-  
eousnes, is borne of  
God. 1: John: 2: 29:  
& hee y<sup>t</sup> is borne of god  
cannot syn; y<sup>t</sup> is, can  
not syn mortally.  
1: John: 3: 9: / Rom: 7: 20



3. Thirdly; let me instruct thee, how thou shalt be able  
(if thy selfe) to iudge, whether the spirit of faith bee  
working in thee yea, or nay. / 2. Cor: 13. 5. / *pro: 1. 17.*

*As none can iudge  
the Sum, but by  
solfe: so, none can  
iudge of y<sup>e</sup> worke  
of y<sup>e</sup> spirit, but by the  
spirit of god.*

first knowe, that god is love, & hee y<sup>e</sup> dwellth in love, y<sup>e</sup> is  
doeth to others, as hee wisheth they should do: unto him  
dwellth in god, & god in him. 1. John: 4. 16. 17. / *Hearby*  
knowe we the spirit of truth from the spirit of er-  
rour: by our obedience, & willingness to performe gods  
Commandment. 1. John: 4. 5. 6. / *If gods spirit bee in y<sup>e</sup>:*  
it will make y<sup>e</sup> to walke in the ways of god: crucifying  
thy fleshy members, with all such like affections, & lusts.  
to hate worldly vanities: but, it will make thee delight  
in love, & charity, peace, long suffering, gentleness, in-  
meeknes, in temperance, & sobriety, for against such  
there is no Law. / gall: 5. 19. to: 26. / *Then, if yea knowe*  
these things, & doe them willingly, & rightly according  
to the utmost of thy power. / John: 13. 17. / *Then, shall*  
God spirit beare witness with your spirit y<sup>e</sup> are one y<sup>e</sup>  
children of god: & joynt heires, with X<sup>p</sup>: Jesus. / Rom: 8. 16. 17. /

*Happy is y<sup>e</sup> man, y<sup>e</sup>  
is least knowne in  
y<sup>e</sup> world; so y<sup>e</sup> do  
truly knowe god,  
& himselfe.*

*The white stone, or  
Reu: 2. 17. becometh  
by having a lively  
spirit.*

The naturall man, receiveth not the things that are  
spirituall; & because hee cannot discern them, therefore  
hee slighteth the wo<sup>r</sup>d of them, as foolishness. / 1. Cor: 2. 13. 14. /

4. Fourthly; to shew thee (as farre as I am able) how thou shalt  
discerne the spirit of saving grace, & faith, in another  
person: though this knowledg is very uncertaint to  
iudge of: for, as no man knoweth the secrets of god but y<sup>e</sup>  
bleased spirit; so no man knoweth the things of another  
man but the spirit of man w<sup>h</sup> is in him. 1. Cor: 2. 11. / &  
mans heart is deceitfully wicked about all things: who  
can knowe it? / Jer: 17. 9. / *yet thus y<sup>e</sup> may iudge of y<sup>e</sup>:*  
by their fruits; Math: 5. 16. / *or: 7. 16. to: 20.* / *by their love*  
on to another. / John: 13. 35. / *by examination, in points of*  
their faith. / 1. Thes: 3. 5. / *Thus, may y<sup>e</sup> knowe y<sup>e</sup> cause*  
by the effect: / But, without an extraordinary reve-  
lation, as was shewd unto the *High* prophet, concerning y<sup>e</sup>  
death of Jeroboams thyld. 1. Kings. 14. 12. / *or of Paul*  
to be called a chosen vessel by Damianus. / Acts: 9. 13. 15. /  
none can have an infallible knowledg of another.  
Therefore, hope y<sup>e</sup> best, & leave iudgm<sup>t</sup> to y<sup>e</sup> Deformer of all hearts.

*The surest proofe  
externally to iudge  
of any mans life  
religion is, by the  
qualities of his  
familiar acquai-  
ntance: & by his  
friends.*

*1. Cor: 1  
pro: 2  
exam  
1. Sam  
2. Ki: 5  
Acts: 9*



ymmer.

I am now to give my Almighty God most humble thanks  
in that he hath opened my eyes & blinded ignorance,  
& led me home to his salvation, by a heavenly by-path,  
which I never dreamt of, or knew before: & thereby, he  
hath most bountifully made all my darkness light. / Isa:  
42:16. / Isa: 45:8. And, now I finde the dull clouds  
of my owne ignorance, vanishing away from my soule;  
& the lively spirit of Jesus X<sup>t</sup> my Saviour (like an im-  
mensall Conquerour) taking possession. And to my  
great joy & comfort, hath most fatherly revealed  
unto mee by this severall texts following, what the  
true knowledge of a regenerated, or new borne  
man is: & howe the delightfull progress of their liues  
are spent: & I beseech God mercifully his grace in mee,  
that by the power thereof, & my owne willing endeavour,  
I may continuall walk in those celesticall paths,  
according to their godly examples.

I am also, to thank y<sup>e</sup> learned instructions, as the only  
instruments (under God) for my conversion; & to mee  
y<sup>e</sup> have provided y<sup>e</sup> selfe the salt, & light of this world.  
Math: 5:13:14. The chiefe fisher (under Jesus X<sup>t</sup>) to  
take, & bring home my soule. Math: 4:19. The sweet  
Barnabas of consolation, y<sup>e</sup> hath laid my troubled soule  
(that was) now, at rest with my god. Acts: 4:36. &  
I yet humbly beseech y<sup>e</sup> (during life) you will still  
be the same exact workman, & vigilant watchman:  
to looke in to my wayes, & keepe mee in the feare of god;  
least my relaxing may prove dangerous; & the eye of  
godlihood, mark me out for an hypocrite. 1: John: 2:19.

The godly paths of  
regenerated man.  
Coll: 3:2.3:10:  
1: John: 3:9:21:24  
John: 3:6:21.  
Pro: 4:18:  
Isa: 118:24:25  
Eph: 4:22:23:24  
1: John: 5:4:5:  
John: 1:13.  
2: Cor: 5:17:21.  
Phil: 3:3.  
Rev: 20:6.

Job: 33:23.

Ezek: 33:7.  
2: Tim: 2:15:16:25

Divine

I since it hath pleased almighty god to make me  
& more able for, & by my weak endeavour; I will w<sup>th</sup>  
his grace add unto your burden standing, some further  
exhortations & cautions, to keepe y<sup>e</sup> from falling into  
the gulfe of spirituall pride. Knowe, y<sup>e</sup> such men, are  
quite out of the way, & in great danger to be lost; being  
guided by ignorant, or false guides, this is, will boast like  
Ante-christ: 2: Thim: 2:4:11:15. / Pro: 25:14. But doe you  
followe St. Pauls rule of humility: When hee understood,



his y<sup>e</sup> glorieth; let him  
glorify in y<sup>e</sup> Lord.

1. Cor: 1: 12: 26:  
27: 28: 29: 31:

Gods Mysterie; all the highest, even from Heauen: then  
did he chiefly glory (not in his extraordinary gifts, w<sup>ch</sup> he  
moyed by gods callings, or reuelations) but, he gloried  
in his owne infirmities; that thereby, the power of X<sup>t</sup>  
mought rest upon him. God foreknowing y<sup>e</sup> spirituall  
pride would befall Paul (as he was synfull man) pro=  
vided Satan dayly to buffet, & subiect in that height of  
extremity, that he brought the Lord thre, that the  
punishment mought depart from him: to w<sup>ch</sup> god (see=  
ing his feares) answered; my grace is sufficient for thee,  
for my strength is made perfect in thyne, or in any other  
synfull soules weaknes. 2. Cor: 12: 5: to 10. Belieue  
not euery spirit but trye whether they come from god  
for many false spirits are gone out into y<sup>e</sup> world. 1. Joh: 4: 1.  
This (if y<sup>e</sup> please to obserue) y<sup>e</sup> may knowe by their works;  
for, doe men gather grapes from thornes: or figgs, from  
thistles; Math: 7: 15: 16: 21: 22: 23.

Rom: 11: 20:  
Rom: 12: 3: 16:

False spirits.

And, that y<sup>e</sup> may vnderstand, that there are diuersity  
of false spirits reaigning in man: take this fewe for  
examples.

1. Some; dream<sup>e</sup> they are in Heauen; when their soules  
cleane to the dust. This may haue an humour from  
the overflowig of the Gall, w<sup>ch</sup> is hott, & fire; or else,  
from the pentosity of the spleene; either of w<sup>ch</sup> they  
conceale to be the spirit of Zeale. But, they are de=  
ceaued in both, by this reason, the on calls for fire  
from Heauen. Luk: 9: 54: 55. The other, condemns the  
Mote in his brothers eye, not deforming y<sup>e</sup> beam in  
his owne. Math: 7: 3: 5.
2. Some; liue morally, & ciuilly well. Being innocent, &  
mercifull, iust, in communitie & distributiu actions:  
all this conditions are good indeed: yet, are they but  
common gifts of nature, & obseruable in Heathens, as.  
Rom: 2: 14. But, if all this actions, issue not out in  
faith, they are then but y<sup>e</sup> fruits of a false spirit.  
Rom: 14: 23.
3. Some; are guided by their owne phantasticall praymes, fol=  
lowing their owne symple, & seduced Consciences for ghostly  
deuinity; yea may knowe from gods spirit, by their obstinacies.



4 Some; have an outward garbe, & shew of Religion,  
w<sup>ch</sup> indeed, is but mere hypocrisy. These, have only  
a forme of godliness, on but they are inwardly contentious,  
prowde, blasphemous &c. The Apostle brands this  
for reprobat. 2 Tim. 3: 2: to 10.

5 Some; seeme to bee enlightened with the spirit of know-  
ledge: Their build requirims to their soules. This is a  
good, but not a sanctifying knowledge. for Ananias:  
hee sooke like an Angel, yet hee could not exampla-  
rily say with John; howe by doe wee knowe him. in y<sup>e</sup>  
wee are obedient in the keeping of all his Commandm<sup>ts</sup>.  
or, with Paul, I have liued in a good Conscience, before  
god (from my conuersion) untill this day. 1 John:  
2: 3. Acts. 23. 1.

6 But my desire is; that y<sup>e</sup> should liue in a more blessed  
condition. Learnt to stand by thy owne faith patiently.  
as Abraham did. Rom: 4: 18: to 22. & serue god with a  
pure confidence; as Paul did. 2 Tim: 1: 3. & bee y<sup>e</sup> not  
conformed to this world: but, bee y<sup>e</sup> transformed, by re-  
newing of y<sup>e</sup> mynde to godliness. Rom: 12: 2. serue god,  
in newnes of y<sup>e</sup> spirit: not, in oldnes of y<sup>e</sup> letter. Rom: 7: 6.  
then shall thy pathes shyne more, & more, untill the per-  
fect day. Pro: 4: 18. Bring all thy actions to y<sup>e</sup> light, &  
thy deeds may bee manifested, y<sup>e</sup> they are wrought in god.  
John: 3: 21. Then, shalt thou bee highly respected in gods  
favour; & bee so powerfull, to wrestle with god for blessings;  
as Jacob did. Gen: 32: 4. & euen laye his hands from exe-  
cuting vengeance upon a Nation; as Moses did Exo: 32: 10: 13: 14.  
Then shalt thou bee knowne both of god, & man, by thy white  
Rayment of innocent integrity. Gen: 3: 18. Gen: 7: 14. Then  
shall a heauenly paradise bee opened unto thee; & rest, &  
allowed thee: the root of euill shall be seahed for: & corrup-  
tion shall flie into Hell, for euer to bee forgotten. 2 Thras.  
2: 52. 53.

And least at any tyme hereafter, thou mayest finde thy selfe  
(unhappily) seduced to wander out of gods narrowe pathes,  
into the Diuills broad ones: & so trauant-like wast thy  
precious tyme in fears, & dispaire of returning to  
school againe for feare of punishment for playning.

Hee y<sup>e</sup> will truly  
sooke to game &c.  
& throwes away all  
this world; to pur-  
chase the comfort-  
table Joys of Hea-  
uently peace, & rest.  
Ren: 14: 4: 5:

bee more fearefull  
to harbour secret  
symms; then, to receiue  
publique shame.

Temptations smor-  
thens: are as fire  
the longer it burne:  
th inwardly, y<sup>e</sup>  
more ferre when  
it breaketh out.  
therefore, crush y<sup>e</sup>  
in y<sup>e</sup> heart.

so comfort w<sup>th</sup> man,  
as if god both heard  
& sawe thy actions.



in his gods Angell spirit  
y<sup>e</sup> people (y<sup>e</sup> is affe<sup>r</sup> to  
salvation: then, not  
y<sup>e</sup> oldest, or youngest,  
but he y<sup>e</sup> steps into  
it first, is healed)

mark: & make  
p<sup>er</sup>se, of this Hea-  
venly promise

repentance; make  
the Divills mur-  
der; but, y<sup>e</sup> angell  
of Heaven, to receive  
Luk: 15: 7. 21. 22  
(24)

See, with what pit-  
tfull recalls, god  
would willingly  
reclayme symon

Ep<sup>h</sup>: 5: 14:  
Rom: 13: 11:

And now, I am  
weary w<sup>th</sup> repent-  
nigs. Jer: 18: 5. 6.  
Math: 23: 37. O,  
Jerusalem: how oft,

let this gentle calls, & promises of Gods mercy, and  
pitty; assure thee pardon: (if, this day y<sup>e</sup> will heare  
his voyce, confesse, repent, & amend.)

Jerusalem; wash thy hart from wickednes, & thou  
shalt bee saved. Jer: 4: 14. Let not your harts bee trou-  
bled, neither feare yea any thing. John: 14: 27. But come  
unto me all yea y<sup>e</sup>. Labour under y<sup>e</sup>. burden of y<sup>e</sup>. synns, &  
I will ease you. Math: 11: 28. Yea, though y<sup>e</sup>. synns  
were red, as Searlett, yet will I make them white  
as Snowe. Isa: 1: 18. I will direct y<sup>e</sup>. in all your ways.  
Isa: 61: 8. I will cause my spirit to shyn in y<sup>e</sup>. harts.  
& make y<sup>e</sup>. darkness of understanding light. 2. Cor: 4: 6.  
Isa: 42: 16. I will seal y<sup>e</sup>. instructions by visions, and  
dreams. Job: 33: 14. 15: 16. & so fixe my Lawe in y<sup>e</sup>. hart,  
y<sup>e</sup>. y<sup>e</sup>. shall knowe me to be your only God, & Saviour. Jer:  
31: 33. 34. I will put my Lawe in thy hart; that my  
word shall never depart out from thee. Jer: 32: 40.

I will heale all thy backe slidings: & love y<sup>e</sup>. freely. Hos:  
14: 4. And, if y<sup>e</sup>. will truly repent; I will fully par-  
don all y<sup>e</sup>. former transgression, & so bury them in my  
grave, that they shall never more rise up in judgment  
character to accuse, & condemne thy tender conscience.  
Isa: 40: 2. Micha: 7: 19.

O, Jerusalem, wilt thou not yet be made cleane? when  
shall it once bee. Jer: 13: 27. now thou hast forsaken  
me, who will have pity upon thee? Jer: 15: 5. 6. Then,  
hast thou weary of me, O Israel? Isa: 43: 22. can I  
then, pardon thee for this transgressions? Jer: 5: 7.  
yet, O Shunammite returne, y<sup>e</sup>. I may look upon thee.  
Cant: 6: 13. Will y<sup>e</sup>. goe away from me? John: 6: 67.  
O house of David, doe yea thinke it but a small thing  
to weary mee with waiting. Isa: 7: 13. Behold, I  
stand at the doore, & knocke: if any will open, I would  
willingly come into y<sup>e</sup>. souls, & suppe with y<sup>e</sup>. Rev: 3: 20.  
O yem of Sibmah, I will weep for thee, w<sup>th</sup> y<sup>e</sup>. weeping  
of Gader. Jer: 48: 31. What could I have done more, unto  
my people. Isa: 5: 1. to 5. I am pressed under y<sup>e</sup>. burden  
of their synns, as a Cart is pressed with sheaves. Amos: 2: 13.



The Grounds of saluation; or,

The lively expression, & difference; both for tyme, & power  
full effect. betwixt the Lawe of Moses; & the gospell of  
Christe Iesus, our onely Saviour, & Redemer. Ps. 110. 1.

When the Almighty god beheld, Adams fall from the  
perfection of righteousness in w<sup>ch</sup> he was created. gen.  
3. 26.

And, by his disobedience, to inthrall all his  
posterity, in synne unto death. Rom. 5. 12.

Then, the great worke  
god, out of his owne compassionate will, & pleasure, of redemption, &  
solued, not to destroye all, but to elect some out of y<sup>e</sup> saluation wrought

Amos 4. 11.

Mass of corruption, to be saved by the sanctification by the trinity, after  
of his spirit to obedience, & by the sprinkling of the blood of Iesus X<sup>t</sup>. 1. Pet. 1. 2. Which X<sup>t</sup>; & w<sup>ch</sup> the fall of Adam.

sanctifying spirit, were both ordained (according  
to gods fore knowledge) though not manifested) y<sup>e</sup>  
one for a Saviour. Isa. 59. 20. & the other for a com-

forter to mankind. Isa. 59. 21. before the creation  
of the world. Gen. 13. 8.

And, although this god-  
head, be distinguished into 3. severall persons; yet,

are they all 3. of one, & the selfe same substance;  
& but one god. John. 10. 30. John. 17. 21. 22. 1. John.

5. 7. Phil. 2. 6.

This mystery of redemption, staggered the prophete,

made them dilligently inquir, & searche out, what, & what manner of tyme, the spirit of Christ staggered the

wh<sup>ch</sup> was in them did signifie; when it testified be-  
fore hand the sufferings of X<sup>t</sup>, & the glory of y<sup>e</sup> spi-

rit that should followe. into w<sup>ch</sup> obscuretie, the  
Angells also desired to looke, as being therein igno-

rant, & unsatisfied. 1. Pet. 1. 10. 11. 12.

When god sawe the synnes of man dayly increase, &  
rise to the height of abominations: hee presented that

ever hee had made man. gen. 6. 5. 6. And, (in  
fury) resolvinge to destroye all creatures from the

face of the earth. by a deluge of water. gen. 6. 7. 17.  
Hee called unto him Noah; who (of a husbandman)

was a iust man, & perfect in his generations, & on  
that walked with god. gen. 6. 9. (though once, hee

was overtaken with beastly drunkennes.) gen. 9. 21.  
to whom, god gave directions for the building of an

arke to save himselfe, his wife, & children, with y<sup>e</sup>  
males, & females of all other creature, from a generall.

the great worke  
of redemption, &  
saluation wrought  
by the trinity, after  
the fall of Adam.

This mystery; it  
staggered the  
imaginations of  
the Angells, & y<sup>e</sup>  
prophete.

(Not God, but man,  
by synne) brought  
death into y<sup>e</sup> world  
& were it not for y<sup>e</sup>  
death of X<sup>t</sup> (who will  
vanquish y<sup>e</sup> death)  
synne could subdue  
god out of y<sup>e</sup> world  
again.

Before X<sup>t</sup> ascen-  
ed, & y<sup>e</sup> holy spi-  
rit, to instruct y<sup>e</sup>  
ignorant: God  
descended his inter-  
tions to man; by  
dreams, & visions.  
gen. 41. 16.  
Joel. 2. 28.  
pro. 29. 18.



Noah the first shipwright: built the Arke of preservation for man, and beasts &c.

Noah, Sem, Ham, Japheth, & their 4: wives, were only saved. gen: 7: 13.

Theris, by faith obtained a good report: yet because they not y: promised god, having promised some better thing for vs: y: the without vs) should not be made effect. Heb. 11: 38-39-40.

Destruction: w<sup>ch</sup> Arke being finished; they all entered into it, with severall provisions of food: fill for that service, & inclosed themselves tightly, from the dangers that might followe. gen: 6: 14. to: 21.

Then, the waters fell downe from the Heavens most violently; & the fountains of the Deeps were opened, flowing for 40: dayes, & nighte, most abundantly; & raised to that height, as in 150: dayes, the trees, hills, & mountaines were overtopped: 15: Cubits: drowning all sorte of creatures living, but those preserved in the Arke. gen: 7: 11: to: 24. w<sup>ch</sup> were 8: persons: 2: of each: 2: 5.

In the 601: yeares, Noah, & all his family came forth of the Arke to the drye land, & he dispersed all the beasts, fowles, & other creatures over the earth: gen: 8: 18-19. Then hee built an Alter on w<sup>ch</sup> his offerings smelt so savory before the Lord. by his devout prayer, & thanks, for their deliverance, that god promised never more to curse the ground, or smother the living creature againe for his sake. gen: 8: 20: 21: 22.

Here, hee gave Noah, & his children the Commandment, not to commit Murder. gen: 9: 6: & made a perpetuall covenant with him, & his, (by the signe of his raigne-bow fixed in the Heavens) that hee would never more consume the world by waters: gen: 9: 12: to: 17. Noah lived after the Deluge, 350: yeares, & dyed at the age of 950: no mention being made of his buriall. gen: 9: 28: 29.

At this tyme, all the nations of the earth spake in one language: gen: 11: 1: & were so extremely given unto synne, that they began to give god defiance, & to build a tower, w<sup>ch</sup> they intended (for height) should reach unto the Heavens, to prevent, & secure their wicked actions, from gods punishment by a second Deluge. but god confounded their works & intentions, by misusing into them diversity of language: & scattered them all abroad (confusedly) over y: face of the earth: gen: 11: 4: to: 10.

Abraham called to inherit y: land of promise.

After this, god called unto Abraham, who was ever reputed righteous (y: is, endeavouring to be so) though tainted, with hypocrisie, & lying. gen: 12: 13: and made a Covenant with him, & his seed (out of which,



X<sup>e</sup> Jesus came. / gall. 3:16. / that in it, all Nations of  
the earth should be blessed. / gen. 12: 1. 2. 3. / which  
Covenant, w<sup>th</sup> an inheritance, was confirmed unto  
him. 430. years before the Law was given unto  
Moses. / gall. 3:17. / This was the day, that Abraham  
rejoiced to see. / John. 8: 56. / then, he possessed the  
land of promise. / Heb. 11: 9:10. / And, to add to  
his comfort, more joy; god (after Sarahs longe  
barrennes) promised to give them a Sonne. / gen. 17: 19. / & y<sup>e</sup> South, & the  
all w<sup>th</sup> both Abraham, & his wife (in respect of their  
age) laughed scoffingly. / gen. 17: 17. / gen. 18: 12.  
But (contrary unto their thoughts) Sara did beare  
Abraham a Sonne, in the 100. years of his age. /  
(thought it had longe before, ceased to be with her,  
after the manner of women. / gen. 18: 11. / gen. 21: 5.  
& they called his name Isaac; circumcising him  
the 8<sup>th</sup> day after his birth, as god had commanded.  
/ gen. 21: 3. 4. / Now, god seeme the inuincible  
comfort that they both took in their sonne, god to try  
his faith. / tempted Abraham to offer for his only  
Sonne Isaac to him for a sacrifice. / to 10<sup>th</sup> att first,  
(thought with griefe) he most obediently condescend-  
ed unto, & had sacrificed him on the Alter w<sup>th</sup>  
he made on purpose on Mount Moriah; had not  
the Lord stayed his hand even in the very act.  
by w<sup>th</sup> obedience; Abraham expressed a strong  
faith. / gen. 22: 1. to 12. / as in. / Heb. 11: 8:9:10. / after  
this, he lived 175. years in the feare of god: he  
died, & was buried with his wife Sarah, in the  
Cave of Macphelah, w<sup>th</sup> he purchased for his  
generations to bury their dead in, / gen. 25: 7. 8. 9.

God; now behouldinge the unusual, & unnatural  
mixtures that reigned amongst the wicked in  
those dayes (they being poore of faith. / Heb. 11: 4:5:7.  
& ignorant that X<sup>e</sup> the Saviour lived before Abra-  
ham. / John. 8: 58. / Hee called unto him Moses:  
a Shepard: who was then the meekest man living,  
& was a type of that humillity, w<sup>th</sup> X<sup>e</sup> himselfe (after  
his birth) exemplified. / Rom. 5: 19. / Math. 11: 29. / Heb.  
5: 8: 2. / Cor. 10: 1. / & unto him, god gave that Law  
(w<sup>th</sup> he writt with his owne finger in tables of stone)  
in thunders, & lightnings, to compell the people under

god promised to  
Abraham, & his seed  
in possession of the  
land of Canaan from  
Dan. to Beersheba  
thatt. / y<sup>e</sup> land of  
Ephraim, & Manasse  
all y<sup>e</sup> land of Judah  
unto y<sup>e</sup> uttermost sea  
y<sup>e</sup> South, & the  
plains of Jericho,  
y<sup>e</sup> city of Salt, & the  
well of Bitter, unto  
Dan. / Gen. 34: 1. 2.  
3. 4. /

Moses, called,  
to deliver y<sup>e</sup> com-  
mandments, w<sup>th</sup>  
thunder, & terror



God took Moses to mount Sinai, & shewed him all the land, with his commandments to give unto the children of Israel. Then, by the motion of gods spirit, Moses gave the people Lawes, to bridle the corrupt, & beastly nature of their carnallitie. Lev. 20: & 21: chapter. Exo: 22: 16. 19. 22. 3. instituted Judaicall Lawes, to be observed in equity, & justice, of what man, & man Exo: 21: Exo: 22: 3. he ordained ceremoniall Lawes in obedience to Sabbath, feast, &c. Exo: 23: Lev: 23: Lev: 24: Lev: 25: Lev: 27: All which are now at this day abolished amongst the faithfull, & believing Christians; such, as build more on Christs mercy; then on the Lawes Meritt. Rom: 7: 6. hath abolished the Lawe of ordinances; to make in himselfe (Christ) on new man. Eph: 2: 15. 2. Tim: 1: 9: 10.

Christ Jesus; came for, when Christ, the first borne sonne of god. Exo: 4: 22: 23: to publish the Gospel with joye, & triumphe. into the world. Heb: 2: 16. gall: 4: 4. Then, was y saving gospel delivered by the Angells; not put by learned Doctores, but unto liberall sheppards; not in thunder, & lightnings, as the Lawe was given, to breed a terror in the heart of the people; but, in joye, & triumphe. Luk: 2: 9. 10. 11. 13. to induce them cheerfully, & willingly to observe, & followe those preceptes which Christ began to preach, & teach the Doctore in the temple at 12. years of age. Luk: 2: 42. 46. 47. no doctrine was not spoken to destroy the Lawe, & the prophete; but punctually to confirme them. Rom: 3: 21. 31. For, Heaven, & earth cannot passe away, untill every tittle of the Lawe, & the sayings of the prophete, be accomplished fully. Math: 5: 17: 18.

Christ abolished the ceremoniall Lawes, because they were but shadowes; y. the substance, & the life. The reason why Christ blotted out the hand writing of ceremoniall ordinance was, because hee knewe they could not give life. gall: 3: 21. & because it could not make any thing perfect. Heb: 7: 19. it bringe but the shadowe of Christ, our substance. Coll: 2: 14: 15. therefore, hee discharged our obedience therefrom, and took it out of the payle of our observations: & nayed it unto the troghe of his passions. Coll: 2: 14: Rom: 3: 27. 28.



He himselfe, bring the end of the Lawe, to all that  
are faithfull beleevers. Rom. 10: 4: 13. The priest-  
hood being changed, there is made of necessity a change  
of the Lawe. The Lawe, is not carnall; but after the  
power of an endless life. Heb. 7: 12: 16. In the same  
sanctuary; divine ordinances were daily offered by  
priest without blood; but, in the Tabernacle, the high  
priest entered but once every yeare, & then, with  
bloody offerings; w<sup>ch</sup> ceremony was a type of X<sup>t</sup> our  
high priest oblations of his blood, for our sinnes.  
once offered for all the beleevers in the world.  
Heb. 8: 10. Heb. 9: 1: to 14. & the Scripture con-  
cludes all under synne. gall. 3: 22. Whosoever  
therefore seeketh to be justified by the Lawe, hee  
is fallen from grace. gall. 5: 4. gall. 2: 16. Nowe,  
since the Lawe, was but as our Schoolmaster, to  
bring us out of ignorance into the waye of X<sup>t</sup>; y<sup>e</sup>  
wee may be justified by faith. gall. 3: 24. Why,  
are yea still subiect to ordinances. Coll. 2: 20.  
Indeed, Moses Lawe tells us; that whosoever is able  
to doe these things, y<sup>e</sup> is to obey gods ordinances; hee  
shall live by them. Lev. 18: 5. But the righteous-  
nes w<sup>ch</sup> cometh by faith saith; say not thou in thyne  
heart, who shall save, that, is to bringe X<sup>t</sup> downe  
from above: nor who shall be damned, for, that is  
to bringe X<sup>t</sup> up againe from the dead; if the Jewe,  
or the Greeke, shall call upon the name of Jesus  
in faith, hee shall be saved. Rom. 10: 5. 6. 7. 9. 12. 13.

Hee, that intends to be a faithfull servant, and a  
zealous follower of Jesus X<sup>t</sup> through the cross of  
his fiery tryalls; w<sup>ch</sup> are afflictions. 1: Pet. 4: 12. 13. Hee must in the  
first place, deny himselfe, y<sup>e</sup> is, all pride, & world-  
ly thought, or beleeve, in any meritt to salvation  
by obedience to the Lawe; for, St. Paul saith, by the  
deeds of the Lawe, no fleshe shall be justified.  
Rom. 3: 20. Moses saith; cursed be hee, y<sup>e</sup> doth  
not performe every tittle of the Lawe. Deu. 27: 26.  
The prophet Ezekiel saith, that soules w<sup>ch</sup> symeth, it  
shall dye. Ezek. 18: 20. St. Paul saith there is none  
righteous, no, not one. Rom. 3: 10. 13. & David saith,  
who can tell, how oft hee offendeth. Psa. 19: 12.

Those y<sup>e</sup> embrace  
X<sup>t</sup> by faith; will  
abhorre meritt



Rom. 9: 30-32. How then can any soule bee so stupide, as to be-  
 lieue that (only) obedience to the Lawe can mer-  
 itt salvation; When David tells vs that the  
 Lord lookt downe from Heauen vpon the Children  
 of men, to see if y<sup>e</sup> there were any that did understand,  
 & seeke god: but, they are all gone aside; they are alto-  
 gether become filthy; there is none y<sup>e</sup> doth good, no not  
 one. Psa. 14: 2-3. Again<sup>e</sup>, who can saye I haue  
 made my hart cleane, & y<sup>e</sup> I am pure from synne.  
 pro. 20: 9. St. Iohn tells vs, if we say y<sup>e</sup> we haue  
 no synne, then, we make god a lyer. 1. Iohn. 1: 10.  
 & if thou doe confesse y<sup>e</sup> thou hast any synne, then  
 thou art not able to fullfill the Lawe to a little: &  
 hee that breaketh any part of the Lawe, breaketh all.  
 1. Iohn. 3: 4. & consequently in danger of damnation,  
 because they haue cast of their first faith, and  
 built their hope, on their owne meritt. 1. Tim. 5: 12.  
 This salvation, is therefore, who hope to bee saued by the meritt  
 of St. Iohans, let them Circumfize the fore skynne  
 of their harte, not their members. Jer. 4: 4: 8, spee-  
 dely worke out their saluations with feare, & trem-  
 blinge. Phill. 2: 12. True Circumfizion, is the put-  
 ting away of the synnes, from the body of our flesh.  
 Coll. 2: 11. 12. the Circumfize of a cleane conscience, &  
 a willinge to obey gods Comandements. there are  
 things acceptable: other Circumfizations, are nothing  
 esteemeable with St. Iohans. 1. Cor. 7: 19. If any  
 man bee borne of St. Iohn, hee is become a new creature:  
 old synnes are past away. 2. Cor. 5: 17. 1. Pet. 1: 23  
 put ye on the new man (which after god) is created in  
 holines, & righteousnes. Ephes. 4: 24. In steed of  
 thy proude conceited hart: become humble, lowly,  
 & bare in thyn owne eyes. Job. 40: 4: 2. Sam. 6: 22.  
 In steed of iustifying thy selfe pharisaically: crye  
 out, Lord, I am ashamed of my synnes; & blush  
 at my actions. Ezra: 9: 6. confesse, that thou hast  
 done very foolishly. 1. Chron. 21: 8. & y<sup>e</sup> thou art  
 truly, & hartely sorry for thy synnes. Psa. 38: 18.  
 & fully resolved, (with gods assistance) neuer to com-  
 mitt synne any more. Job. 34: 32. 34. but, to walke in

where is boasting  
 it is excluded by  
 what Lawe? & work  
 may: but by y<sup>e</sup> Lawe  
 of Faith. therefore  
 we conclude, y<sup>e</sup> a  
 man is iustified by  
 faith, without y<sup>e</sup>  
 deeds of y<sup>e</sup> Lawe.  
 Rom. 3: 27: 28.  
 Ephes. 2: 8: 9.  
 Godly faith, is all-  
 waies accompanied  
 with hope, & charity,  
 for faith without  
 works is dead.  
 1. Cor. 13: 1: 2: 3: 13.  
 Jam. 2: 17: 18: 21: 26.



the bowels of god, with a perfect hart. Psa: 101/2. &  
these sacrifices; from a broken spirit, & a contrite  
hart; are more pleasing unto god. Psa: 51/17. Mar:  
12:33. Rom: 12/1. Jer: 4/9. & then all bloody offerings;  
sweet incense: or melodious voices. Heb: 10/4. 5. 6.  
Isa: 1/11. to: 15. Amos: 5/23. & Paul assures such  
mortified soules as this is; that they shall live by  
their faith as did Abraham &c. Heb: 11/1. to: 12. Rom: 1/17.  
which kinde of godly faith, is allowed (according to  
gods preordination) accompanied with good works.  
Ephes: 2/10. & charity. 1. Cor: 13/1. 2. 3. 13. Jam: 2/17. 21. 22.

Dauid; he speaks of an imputation righteousness to  
salvation without good works. saying blessed is y<sup>e</sup>. This salvation; &  
man whose iniquities are covered, & whose symms cometh only by  
are forgiven; to whom the Lord will not impute adoption; & grace  
symme. Rom: 4/6. 7. 8. Psa: 32/1. 2. These, are the  
guilt of grace, by adoption, Rom: 8/15. That y<sup>e</sup> pur-  
pose of god (according to election might stand, not  
of works, but of god that calleth. Rom: 9/11. Such;  
god was pleased (in mercy to save) from the massy  
number of corrupt ones, that fell by Adams trans-  
gressions. 1. Pet: 1/2. of which even at this tyme there  
is a remnant permanent, which shall be saved by the  
election of grace. Rom: 11/5. Rom: 9/27. 29.

But, may not some object; is not this great p<sup>er</sup>son-  
ification in god, to save such as have not walked  
p<sup>er</sup>rightly; & neglect, such as have bene obedient  
to his Commandments. I answer, no;

first, what art thou that iustifiest thy selfe; canst  
thou truly say from thy hart, I am free from symm.

Luk: 16/15. Rom: 3/10. 13. And, if thou wert so:  
yet what could thy righteousness be acceptable  
unto god. Job: 22/2. For, when thou hast done all  
that thou art able, thou hast done but thy d<sup>uty</sup>  
as an unprofitable servant. Luk: 17/10. And, y<sup>e</sup>.  
best of thy actions are but as Meistrinous raggs.  
Isa: 64/6.

O man; what art thou then, that  
thou replyest against this omnipotent god, who is  
able to save, or destroy thee immediately at his will,  
& pleasure. Jam: 4/12. hath not the potter power  
over the clay, to make some vessels to honour, and,

Objections.



Isa. 45: 9.  
Isa. 64: 8.  
Jer. 18: 6.

some to dishonour. hath not god said, I will have mercy, on whom I will: & whose hearts I please, I will harden. Rom. 9: 18: 20: 21. I am no respecter of persons. Acts. 10: 34. all nations in my sight are counted but vanity. Isa. 40: 17. Psa. 62: 9. I will call them home; & make them my people, who were not my people. Rom. 9: 25. 1: Pet. 2: 10. Hos. 2: 23: knowe then, that it is no in the will of man to repent, or obtaine mercy when he pleaseth to seeke it: but, at such times, as it shall please god to conferre it. Rom. 9: 16: it is god, that worketh in you, both to will, and to doe of his good pleasure. Phill. 2: 13. Acts. 13: 48.

against Dis-  
paragement.

Jer. 18: 8.  
Ezek. 18: 21: 22.  
Rom. 9: 23: 24: 25.  
Ecc. 8: 12.  
Acts. 13: 26: 48.  
Ezek. 33: 11.  
Psa. 95: 7.

Yet, despair not, neither bee thou wanting in holy exercises, but, let us (with patience) runne our godly race: that hath bene sett before us by the Patri-  
archs, Prophets, & Apostles: Heb. 12: 1. then, (with y:  
s: wife purgnes) we shall all waite be in a readiness,  
to enter (with the bridgroom) into the marriage  
chamber; when the idle, the ignorant, & the ob-  
stinate shalbe excluded. Math. 25: 10.

Note.

christ slayne;  
before y: worlde  
was created.

Note, the wonderfull Comforts w<sup>h</sup> the godly purchase  
by a lively knowledge in the preordination; be the  
life & death; of our Saviour Jesus X<sup>t</sup>.

Christ; was ordained to be claime, for the synners of  
the wicked; before the foundations of the world.  
Ren. 13: 8. Here is the bright morning star. Ren. 22:  
16. The express Image of gods glory. Heb. 1: 3. And  
a god, that thinketh it no robbery to be equall with y:  
father. Phill. 2: 6. For, the father, & the Sonne (in  
respect of the diety) are all but one. John. 10: 30.

When the word was made flesh. John. 1: 14. (taken  
from the seed of Abraham. Heb. 2: 16) David. Rom. 9: 3.  
as in all things it becometh him to be made like unto his  
brethren; that by his temptatione (to distrust; presump-  
tion; & grosse Idolatry; Math. 4: 3. 6. 9. &c.) he may  
bee the more able to succour such as are tempted.  
Heb. 2: 17. 18. & the fullnes of tyme came: god sent forth  
X<sup>t</sup> his first begotten Sonne. Exo. 4: 22. 23. & the true Messias,  
promised of old. Micha. 5: 2. made, & borne of a woman  
under the Lawe. gall. 4: 4. At whose birth, an host  
of celestiall Angels, sung a melodious Heavenly Requiem:  
& at his baptism, the Canopie of Heaven opened, and



the spirit of god came down upon it in the like-  
ness of a dove, to confirme, that Jesus, was the only  
born of the everliving god. Math. 3: 16. 17.  
And although the Bethlhamite gave him yehunayne  
intertainment; by excludenig his mother from y<sup>e</sup>  
furn; to bee delivred in the manger of a stable.  
Luk. 2: 7. yet could they no wayes hinder, or obscure  
the royalty of his birth: hee was borne a King: a  
Priest: a prophet: a Bishop: a Lawgiver: and  
a Judge: Isa. 33: 22. Heb. 5: 10. Deu. 18: 18. Joh: 1: 45.  
1. Pet. 2: 25. Gam. 4: 12. John. 5: 22. 27.  
And, his coming into the world, was merely to Christ Jesus, he  
save mankind (that had highly sinned) from a came into the  
the danger of Death, & Damnation. by making world to save  
himselfe. w<sup>ch</sup> had no synne at all.) the only Rocke of lost Synners,  
offence. Isa. 18: 14. 15. to bear the Masse, and  
groaning burden of all mans corruptions: Amos.  
2: 13. 2. Cor. 5: 21. ther being no other way under  
heaven to recover saluation to the posterity of  
Adam. Acts. 4: 12. Math. 18: 11. but by this redeemer  
who hath made himselfe a curse to bless our  
synn sick soules. gall. 3: 13. Hee is a dayely  
mediator to god for us; pleading more powerfully  
then could the blood of innocent Abel. Heb. 12: 24.  
Hee labours to reconcile us unto his father by his  
owne Meritts. Rom. 5: 10. Heb. 2: 17. Hee made  
himselfe a pattore of humillity, to teach his cho-  
sen ones obedience: Phil. 2: 7. Rom. 5: 19. Math.  
11: 29. Hee became poore, to make them rich.  
2. Cor. 8: 9. And, after that hee had trodden  
the wine press of his fury: & stained his garment  
in the blood of his people. Isa. 63: 3. 5. Then; by  
the determinate Counsell, & foreknowledge  
of god. Acts. 2: 22. hee gave us the ghost on an ac-  
cursed tree. 1. Pet. 2: 24. to ransom our soules  
from the grave, & to redeeme us from Hell. Hos. 13: 14.  
but, his body rested not: 3. dayes in the grave; for  
by the arme of his owne strength hee raised us himselfe.  
Isa. 63: 5. & vanquished, both death, & Hell. Rev. 1: 18.  
By w<sup>ch</sup> power; gods children may assure themselves  
(if they will obey his precepte) that the second death



1. Cor. 15. 45. 47.

Jer. 31. 3. god

draws, a sinner  
to repentance.

III

shall never feigne over them. / John. 5. 24. / John.  
8. 51. 52. / For, as by Adams transgressions, all,  
(that is all the wicked) dye; so by Christ, shall  
all, (that is all the righteous) be made to live.  
1. Cor. 15. 22. / & yetioye most triumphantly:  
1. Pet. 1. 8. 9. / Isa. 25. 9. / And that ioye, (w<sup>ch</sup> is  
the ioye of the soule) shall no earthly thinge take  
away from them. / John. 16. 22. / Rom. 5. 2. / Rom.  
8. 35. to 39. / For; both their thoughte, & actions, are  
Heavenly bent. / Phill. 3. 20. / Coll. 3. 2. 3. / 2. Cor. 1. 12.  
Pro. 12. 5. / Psal. 39. 1. / Heb. 10. 23. / Those; who have  
entered into this rest. have ceased from their works,  
as god did from his. / Heb. 4. 9. 10. / And their ends  
are peace. / Psal. 37. 37.

When X<sup>t</sup> ascended  
y<sup>e</sup> holy ghost came  
came downe to;  
or mayne with vs  
for an everlast-  
ing Comforter.

III

But although X<sup>t</sup> Jesus our Saviour be ascended  
into Heaven, to prepare habitations for y<sup>e</sup> right-  
eous, John. 14. 2. / Where hee will assuredly re-  
maine untill the day of iudgment. Acts. 3. 21. yet  
hee hath not left us alone, but according to his  
promise. John. 16. 2. / Hee hath sent downe y<sup>e</sup>  
spirit of grace to feigne dwelastingly amongst  
true believers. / John. 16. 7. / John. 14. 16. / And to  
comfort their drooping soules, with the bright-  
beams of his heavenly illumination. 2. Cor. 4. 6.  
John. 1. 9.  
This holy spirit, came downe from the father of  
lighte. / Jam. 1. 17. / & rested, first upon the head  
of our Saviour at his baptisme in the likeness of  
a Dove. / Math. 3. 16. / Then, on the heads of the  
disciples, in the shape of fiery cloven tongues on  
the day of Pentecost. Acts. 2. 1. 3. 4.  
In w<sup>ch</sup> spirit, (w<sup>ch</sup> indeed is God) 1. John. 1. 9. / This  
is established, all Omnipotency, Omnipiency, &  
Omnipresence. / Psal. 139. 6. to 13. / Wee can by  
no means apprehend it, by any works of y<sup>e</sup> Lawe,  
but, by hearing, reading, & understanding in faith.  
gall. 3. 2. / & pressing towards the marke for the  
prize of the high calling of God, in Jesus X<sup>t</sup>. / Phill.  
(3. 14.)



Wisdom. 4: 20:

believing that he is god, & man: & a true reward-  
er of all such as seek him frequently, & diligently.  
Heb. 11/6. Confessing, that X<sup>e</sup> dyed, & rose againe  
to save synners. Rom. 14: 9. / & w<sup>e</sup>ch, believe that  
thou thy selfe, (upon due examination) art the  
greatest. 1. Tim. 1. 15. / And that those synners  
shall all arise, & appeare in the last daye, at the  
throne of iudgment. 1. Thes. 4: 16. 17. / Joell. 3: 2. 12.  
Ren. 20: 13. (X<sup>e</sup> Jesus being the only Judge) John. 5:  
22. 27. / & give a particular account for them-  
selves, with the very same soules, & bodies wherein  
with they lived, dyed, & were buried. Job. 19: 26. 27.  
Enoch, hee was translated before the Lawe. gen.  
5: 24. / Eccl. 44: 16. / Heb. 11: 5. / Elijah in the  
Lawe. / 2. Kings. 2. / 11. / Eccl. 48: 13. 14. / & christ  
in the Gospell. Act. 1: 9. / to assure the elect, that  
the spirit will purge, & change their vile  
bodies, & fashion them (transparently. 1. Cor. 15:  
43. 44.) like unto his owne glorious body before  
their full glorification. / Joell. 3: 21. / Ren. 7: 16. 17.  
& then mount them up into Heavens more swiftly,  
then the flight of Eagles. Isa. 40: 31. / Where, they  
shall see God, face to face. 2. Cor. 3: 18. / 1. John. 3: 2.  
Math. 5: 8. / & bee so ravished with unspeak-  
able ioyes, that eye hath not seen: eare heard:  
neither can it possible enter into the thought  
of man to express. 1. Cor. 2: 9. / Where, the  
dignity of X<sup>e</sup> Manhood shall not bee any thing  
at all diminished: but, the glory of his Godhead  
more plainly Manifested. / 1. Cor. 15: 23. to 29.  
Those, who are the members of X<sup>e</sup> (in that Synne) shall be  
united unto his Manhood, & so by the Manhood, per-  
sonally united unto y<sup>e</sup> word) we are united unto him,  
as hee is God. John. 10: 30. / & so consequently unto the  
whole Trinity. John. 17: 21. 22. / w<sup>e</sup> is truly, but one  
living god: & y<sup>e</sup> God, is without any bodily substance, or  
parts, or passions. / A divine spirit. John. 4: 24. / w<sup>e</sup> is  
inhabited with life into our spirits: y<sup>e</sup> shall never dye, but  
eternally enjoye in Celestiall bliss, or Hellish Torments.  
Ezek. 18: 4. 21. 32. /

Articl. 1.

Numb. 16: 22.  
Heb. 12: 9.  
Eccl. 12: 7.



Lord his might shall be in prayer to his Lord  
and Father of him for me and all  
for me

*[The page contains faint, illegible handwriting, likely bleed-through from the reverse side.]*



# Divine Fancies.

Should this Needle; when the Artick stone  
hath toucht it, howe it trembles up, & downe;  
Hunts for the Pole; & cannot be possesst,  
& pearce; untill it <sup>finds</sup> that point, that rest:  
Such is the hart of Man; which, when it hath  
Attayn'd the vertue of a lively faith,  
It finds no rest on earth, makes no abode  
In any object, but his Heaven, his God.

On the Needle  
of a Sundryall

Wee often read our blessed Saviour wept,  
But never laught, & seldom that hee slept:  
Ah, sure his weary eyes did wake, & weepe  
for vs y<sup>e</sup> ym, so oft, in mirth, & sleepe.

On our Saviours  
teares,

Gods sacred word is like the Lampe of Day,  
Wh<sup>ch</sup> softens wax, but makes obscure y<sup>e</sup> Claye:  
It either melts the Hart, or more obscure;  
It never falls in damie. It wounds, or cures:  
Lord make my heart thy Hine, & then I knowe,  
Thy Bees will bring in waxe, & stonny too.

On y<sup>e</sup> powerfull  
nes of gods word

My soule is like to tynder, wheare sent  
the Diuill strikes a sparke, at euery blowe.  
My Harts the Flint; the Steele, Temptation is;  
And his suggestions hit, & neuer miss:  
His hand is sure; my Tynder apt to catch,  
Soone sets on fire, euery proffer'd Match.

On a tynder  
Boxe.

My soule, hath had a Fancie a longe while;  
O, I can neither relishe, nor digest;  
My mymbles pulsed beate; my payne doe boyle;  
I cannot close myne eyes, I cannot rest;  
O, for a Surgeon now, to strike a vein!  
That, that would laye my heart, & ease my payne;  
No, no, it is the blood of X<sup>p</sup>, & not myne owne,  
Thy blood must cure me, Jesus, or else none.

On a spirituall  
feaver.



# Divine Fancies. & /

A forme, howe  
to praye to god.

If thou wouldst learne, not knowing how to praye;  
Add but a faith, & say as Beegone say;  
Master, I am poore, & blinde, in great distresse; / *Ru: 3: 17*  
Hungry & Lame, & could, & comfortles:  
O, succour him, thats granded out y<sup>e</sup> shell  
of payne, & want, & cannot helpe himself;  
Cast downe thyn eye, vpon a wretch, & take  
some pity on mee, for sweet Iesus sake:  
But should! Take heed this claufe be not put in,  
I neuer begged before, nor will againe:

On the widdow  
cruse of oyle.

Lord I'm in debt, & haue not wherewithall  
to paye: my score is great; my wealth, but small;  
My house is poorly furnished, & my good  
is slender; I haue nothing y<sup>e</sup> is good:  
Lord, if my wasted fortunes proue no better,  
My debt is euen as desperate as the Debter:  
All the while thy seruant this long while  
Hath had, is but a little cruse of oyle;  
Ther's none will giue of Almes: I nother get  
Enough to satiffie my wante, nor debt:  
Lord, if thee please to shewe the selfe same Act  
Vpon the slender vessell of my State,  
Thy prophet did, vpon the widdow's cruse,  
I shall haue oyle to sell, haue oyle to vse;  
So shall my debt be paid, & I goe free;  
No debt is desperate, in respect of thee.

On Paul, or  
Apollous.

It is not, what this man, or what that man sayth,  
brings the least stone, to th' building of my faith;  
My care may ramble, but my Conscience followe  
No man: I'm neither Pauls, nor yet Apollous:  
When Scripture would helpe by mee, is it iust  
to take for my Salvation, vpon Trust?  
My faith, shall be confined to no mans Lists;  
He only followe Paul, as Paul is Christs.



Divine Fancies. w.

The Cocke Crowed out, & Peters caroles eare  
Could heare it, but his eye not spend on teare:  
The Cocke Crowed twice, Peter began to creepe  
Unto the fire syde, but, Peter could not wepe.  
The Cocke crowed third: Our Saviour turned about,  
And lookt on Peter; Now his Teares burst out:  
It was not the Cocke; It was our Saviours eye:  
Till how shall give us teares, wee cannot crye.

On Peters  
Cocke.

Man, is a Naturall Lymbcke, to distill  
Sweet smelling water; wherewithall to fill  
Gods empty bottles: Lord, doe thou inspire  
Thy quickning spirit; put in thy sacred fire;  
And then, myne eyes shall never cease to droppe,  
Till they have brynd thy bottles to the toppe:  
I can doe nothinge, Lord, till thou inspire:  
I'm a cold Lymbcke, but expecting fire.

On naturall  
Man.

Hee, that want Faith, & apprehends a greeffe  
Because hee wants it, hath a true belieffe:  
And, hee that greeves, because his greeffe so small,  
Hath a true greeffe, & the best faith of all.

On faith.

John, was the Morning-starre that did fore-run  
The long-wisht rising of our glorious Sun.  
The first word, that Johns preaching lips express  
Was this, Repent: Our Saviours first, was Bless.  
John, makes the incision; Jesus, makes it sound;  
Johns, now cured, wher John m<sup>e</sup> made a wound,  
The Lawe, is rough; The Gospell, mylde, & Calme;  
That lanc'd the Dile, & this powres in y<sup>e</sup> Calme.

On John, and  
Jesus. &c.

Thy sacred will bee done, great God,  
To spend, or to suspend thy Rod;  
If possible, my wills to misse it;  
If other wise, to stoop, & Rise it.

To God.



# Divine Fancies. on

On reverence Thou saist it is a Supper, & is fitt  
to gods supper. To use the posture of a Meale, to sitt:  
Can thy Discretion, mannr, or thy Zeali-  
gine Carnall Gestures, to a spirituall Meale?  
A Heavenly Supper, & a fleshly Hart?  
Thy posture hath discoverd what thou art.  
You'l take it sittmg: Pray; & no man knowe it;  
You'l doe, & yet you will not seeme to doe it:  
You'l bowe your Heart, although you bend no knee;  
Tis like your selfe; you seeme not, what y<sup>e</sup> see.

on y<sup>e</sup> Hypocrite. Hee is like a Christmas Candle, whose good name  
Crowns his faire actions w<sup>th</sup> a glorious flame;  
Burns cleare, and bright, & leaveth no ground for doubt,  
to question, but, hee strikes at going out;  
When Death puts out his flame, the snuffe will tell  
Whether wax, or Tallow, by the smell.

On light, and Heate. Marke but the Sunne-beams, when they shyne most bright,  
they lend this lower world both heate, & light:  
They both are Children of the selfe same Mother,  
Twynnes; not subsistmg on without the other;  
This Heate cannot be parted from the light,  
nor yet the light from heate; They neither might  
be myngled in the Act, nor found a Sunder:  
Distinguish now some man; or stay, & wonder:  
Their virtues differ, though themselves agree;  
Heate purifies; Light gives man power to see  
The things so purified. No light, no Heate;  
And where the Heate but small, y<sup>e</sup> light's not great.  
They are inseparable, & sworn Lovers,  
yet differing thus; That quickens; This discover;  
Within their Lynes a Sacred Mysterie lurks:  
The Heate, resembles Faith; The light, Good=works.



# Divine Fancies.

Where shall I finde my God! O where, O where  
Shall I direct my steps, to finde him there?  
Shall I make search in swelling bagges of Coyne?  
Ah no; for God, & Mammon, cannot isyne.

A Soliloquie.

Doe Bedds & Downe containe this Heavenly stranger?

No No; Hee's rather cradled in some Manger:

Dwells hee in wisdom? Is hee gone y<sup>e</sup> road?

No No; Mans wisdom & foolishness w<sup>th</sup> God:

O, hath some new Plantation yet unknowne,  
Made him their King, & adorned him w<sup>th</sup> their Crowne?

No No; the Kingdoms of the earth thinke scorn  
to adorne his browes with any Crowne but Thorne.

Where shall I travell; or where shall I goe to finde him?

My Lord is gone; & O! I cannot finde him:

Hee seeks in Damells Den, & in Pauls prison;

Hee search his Grave, & see if hee bee risen:

Hee goe to the house of Mourning; & Hee call

All every Sould<sup>r</sup>-abused Hofitall:

Hee goe, & aske the widow that's oppressed;

The heauy Laden that inquired for rest:

Hee search the Corner of all broken Hart;

The wounded Conscience & the soule y<sup>e</sup> smart;

The contrite spirit filled with filiall feare;

For there hee is; & no where else, but there:

Spare not to scourge thy pleasure, O my God,

So I may finde thy presence, w<sup>th</sup> thy Rod.

The formall Christian's like a Water-Mill:

Untill the floodgate's open, hee lyes still;

Hee cannot worke at all; Hee cannot dreame

of going, till his wheelles shall finde y<sup>e</sup> stream.

Some faiths are like those Mills, y<sup>e</sup> cannot grinde,

their Corne, unless they worke against y<sup>e</sup> wynde.

on a Water-  
Mill.



## Divine Fancies . . .

on joye, and  
grieffe.  
Lord, if my Grieffe were not opposed with Joy,  
they would destroye:  
And, if my Mirth were not allayd w<sup>th</sup> Sorrowes,  
It would be Maddnes:  
While this, with that; or that, with this contends  
they're both my friends;  
But when those happy warre doe chauce to cease,  
I have no peace:

The more my earthly passions doe contest,  
The more my heavenly Affections are at rest.

A good-morrow: Thy Day: Unfould thyne Smeete; arise, & rouse  
Thy beateu spiritte, & say thy morning Bowes;  
Send for thy Incense; let her early smoke  
Perfume y<sup>e</sup> League thy sweete Dreames have broke.  
Then mayst thou worke, or play; Nothing shalbe  
Displeasing to thy God, that pleased thee.

A good-night: Close now thyne Eyes & rest secure;  
Thy soule, is safe enough; thy body sure;  
Hec y<sup>e</sup> loves thee, Hec y<sup>e</sup> keeps,  
And guards thee, never slumbers, never sleeps.  
The Smiling Conscience in a sleeping rest  
Has onely heart, has onely rest:  
The Musick, & the Mirth of Kings,  
See all but very discords, when she sings;  
Then Close thyne Eyes, & rest secure;  
No sleep so sweet as thine, No rest so sure.



# Divine observations. &c.

As no earthly man, can breathe without a soule:  
so, no heavenly soule can live without the spirit  
of Christ.

As health is to the body, so is holiness in the soule:  
a body without health, falls out of one state into a  
nother, till it dye: so, a soule without holiness, is  
poluted with one lust after another. untill that  
dye also.

As the soule, & the flesh, is one man: so the  
man, & God, are one Christ. / 1. Cor. / 12. 12.

As food, is nourishment to the flesh: so is  
faith to the soule: & as meate is to the body,  
so, is gods worde, to manns spirit. Rom. 8. 16.

Mans soule, is not a vapour, but a spirit, that  
never sleepeth: not an accident, but, a substance:  
a particle of divine breath, inbriathed from y.  
Heavens, into mans seed. one earth.

Synne; is the breach of the Lawe of God, though  
but in the least Omission of what is therein re-  
quired: & the punishment thereof, is the plague  
of this life, death in the end of this life, & eter-  
nall Damnation after this life.

As the scruple of gold, may be perfect gold,  
so well as the whole wedge: so faith, though  
but as a scruple, may be true faith, so well as  
the greatest measure.

If then, thou findest not this great measure of faith  
abounding in thee. yet, be not thou dismayed:  
for, if any man have a true desire to obey god  
in all his Commandments, (though he be unable to per-  
forme them) it appeareth, he hath y. help of the  
Spirit, & hee who hath the spirit, is in Christ:  
& he who is in Christ, shall never see Damnation:  
god will accept, of the good will; as if it were the  
performance of the deed.

As the soule, is the life of the body: so god, is the life  
of the soule: & his spirit, is y. life of our soules.



## Divine Observations.

As in the narrow Seas, the waters are deferred both to ebb, & flowe: So in the godly: the spirit, is fitt to have access, & recess, at his will & pleasure: an example appeared in Peters fall: his faith, it ebbd, for a time, but the floods thereof arose againe with streames of tears. / Luk: 22: 31.

As a man that swymeth in deepe water, is never in danger of drowning, so long as his head is above water: So, though thou swym in deepe seas of dangerous temptations, yet, art thou secure; because thy head, X<sup>t</sup>. Jesus, is still above all thy troubles, & will drawe thee out of those gulfe & horrors; to the pleasing showers of safety.

As, it is not the bread, but the spirit of god that nourisheth the body by it: so, it is not the minister, at the Sacrament, but Gods worde spiritually fedd out, can save mans soule.

Hee, that deserveth from X<sup>t</sup>.; doth neither take his flesh, nor drinke his blood; though hee receive & digest both the Sacraments: but, in exposition of faith (w<sup>ch</sup> takes mans soule by unto X<sup>t</sup>.) hee takes (unwittingly) his owne damnation.

The papists; they have Christs body safely by in a pipe; but, it is a great absurdity to goe seeke X<sup>t</sup>. body really in a darke corner: w<sup>ch</sup> only rests in Heaven, & spiritually enlighteneth the whole world.

The pearch, (in the parable) for w<sup>ch</sup> the Merchant parted from all his whole substance to purchase; was god Almightyes full permission, and pardon, from all manner of synne.

Hee that prepares all things in good order; & maketh his accounts ready; & leaveth the world, before it brancheth him: gives Death the hand like a welcome messenger; & departs in peace.

As death brancheth thee; so shall iudgment smite thee. Hee, that is not best at last: may feare whether hee were ever at all good.



## Diuine Obseruationes.

Hee that hath a delight, to feed in gods pasture, must bee contented to bee fleeced.

The direct, & right way to Heauen; is, to sayle by the gates of Hell, in Stormes, & Tempest.

Wee that are gods Corne: must goe vnder the fury tryalls of the flayle, the Sann, the Mill-stone, & the Ouen; before wee can bee gods bread; and fitted for his table.

If a thyld of god; thanke to bee outswayed by the subtils baite, & temptations of Satan: & so fall into synne: the synner, shall not bee accountable for it (upon repentance): but it shall most assuredly, & heauily bee charged, & ingrofed into Satans blacke booke of accompte for him to answer for; at the daye of iudgment.

Though Christ; (as he was both god, & man) could haue driuen awaye the Diuill (with the breathe of his Nostrills) from temptng him so often; yet, he repelled hym by Scriptures; to shewe vs, what arms wee ought readely, & worke manly to take vp, & defend our selues with; against Satan, & all his powerfull batteries.

Mans valloious faith: standeth not in the feelinge of gods mercy: but, in the apprehendinge of it: w<sup>ch</sup> apprehension may bee, without ther is not any feelinge at all: for, sound faith, dependeth vpon inuisible, not on visable things. / Heb. 11. 1.

Walke in the Scriptures narrowe path: towards Heauen; but croude not in the broade way to Hell: for, better it is (with some fewe) to bee saved in the Arke, then (with the whole world) to bee drowned in the floods. / Math. 7. 13. / Exo. 23. 2.

Please not thy selfe, with reading gods word, as an historicall discourse: but apply the chapters to thy selfe, as so many Epistles sent downe from Heauen vnto thee; for caruats speedely to embrace wisdom, with faithfull obedience, & zealous pietie towards god, & man.



# Divine Observations

When thou goest into thy bed at night, let it not  
thee in mynde of thy grave: in w<sup>ch</sup> for ought y<sup>e</sup>  
thou knowest thou mayest sleepe untill the morn-  
ing of the resurrection. Job: 17: 13.

As, when the Cocke crowes, the thiefe guided over his  
nighte enterprize: so when the devout soule awakes  
her selfe with morning prayer, the Devil thin  
guided over his temptations.

Although dost every morning, religiously open thy hart:  
& at night shutt it up againe, with the Locke, and  
key of gods word, & prayer: then, shalt thou sleepe  
safely, & sweetly, in the armes of thy heavenly  
fathers providence.

As loathening of meate, & painefullnes in speaking  
are 2: sure symptomes of a sick body: so is the  
neglecting in praying, & carelesnes in hearing  
2: infallible signes of a sick soule.

Look how farr thou art from finding repentance  
in thy selfe: even so farr art thou from any assu-  
rance of finding mercy in Christ.

As the Stone in the payne, & Bladder, hath killed  
many hundredths of bodie; so the Stone in the hart,  
hath confounded Millions of soules.

As there is but one way for man to come into the  
world; but many wayes to goe out: so there is but  
one narrow waye to Heaven: but many broad  
wayes to destruction.

As despising in gods mercies hath damned thou-  
sands; so presuming on his mercy hath damned  
ten thousandes: live therefore so uprightly, as if y<sup>e</sup>  
were no gospel: & dye so fearfully, as if there were  
no Lawe.

The fruit of a godly mans afflictions, may bee com-  
pared unto Camanile; w<sup>ch</sup> the more it is troden  
downe, the better it flourisheth.

Yet, meekenes must not be shewed when gods glory  
is impeached, for therein wee ought to have Zeale,  
so hott, as fire. Numbers: 12. / 3: 5 / Exo: 32: 19. / psa:  
119: 139. / Math: 21: 12.



## Divine Observations.

The surest proof (externally) to iudge of a mans course of life, & religion; is, by the conditions & quality of his Companions.

Be thou the same in the sight of god, who shouldst thy hart: as thou wouldest be in the eyes of mine, that sees thy face.

Think often of the shortness of life, & the certainty of death: & so spend this day, as if it were the last thou shouldst breathe.

Let thy hart, & tongue, ever goe together in the wayes of honesty, & truth: for, lett all thy sayings, be as cleane from hypocrisy, lyinge, & obsecration: as thou wouldest have thy meate from a good son.

Happy is that man: who is least knowne in the world: so that hee doe truly knowe god, and himselfe.

The goodly man, & the wicked; may be compared unto gould, & iron: for, gould the more often it is purged in the furnace, the freer from dross, & more valuable: but, the often heatinge of the iron, maketh it more drosse. and less considerable.

The regenerate man; hee synneth out of frailty: yet hee presently repente, & god pardons: but, y<sup>e</sup> reprobate, hee synneth obstinately, & will not care for repentance; therefore, god will not pardon him, when hee shall crye out, O Lord helpe.

Lord, give mee grace, to make this daye, a daye of repentance unto thee: that thou mayest save it, for a daye of pardon unto mee.

Repentance; hath two parts to act: first, a sound purging of hart, & resolution neuer (willingly) to synne any more, but, to lead a newe life: 2<sup>d</sup>, a holy endeavour in life & conversation: labouring (in life), to purge, & cleanse himselfe both from originall, & actuall synne.



# Devine Observations.

Regeneration

Regeneration; is a renewing, & repairing of the decayed estate of our soules, whereby, they are entred (by the act of the holy ghost) into a constant, & faithfull exercise of a godly life.

The word of god; is compared unto a two edged sworde; that doth not only defend vs: but offend our enemies.

As none can iudge of the Sunn, but by it selfe; so, none can iudge of the worke of the spirit; but by the light of the spirit.

As the soule is iudged at the day of death: & the body, at the day of iudgment: so shall they either reigne together in Heauen; or burne together in Hell. for their good, or bad actions.

As the soule may, & often doth sym, or syme god without the body: so (in the state of separation) it may bee either punished, or rewarded though the body rest in the grave.

As the birth day is an entrance into all woe, and misery to a carnall man: so the day of death, is an entrance into eternall life, & glory, to a spirituall, & truly reformed man.

Sleepe, is but a short death: & Death, is but a long sleepe.

Christ, by his buriall, hath perfum'd the graves of his Sts, & made them, wh. were prisons to Hell: Gates unto Heauen.

As in death, there be 3. sorte: viz. of body: of soule: & of body, & soule in Hell. / so in life there are 3. opposit: the life of nature: the life of grace: & y. life of glory.

Syme is the mother. the Dimill is the father, & Damnation is the daughter of such, who dye not to syme, but in syme. willfully. / Rom. 8. / 13.

Syme, & corruption, are the riches y. we bequeth to our children. Rebellion, is y. inheritance we have purchased: & death is y. wage y. we have procured unto them.



# Deuins Obseruationes.

Temptationes smothered; as fire, burns more inwardly.

Be more fearful to harbour, & cherish secret sinnes; then to procure open shame.

When thou seest thy neighbour afflicted; iudge him not rashly, to be worse then thy selfe. neither excuse thou thy selfe presumptuously, to be more righteous then hee.

S. Jerome saith; that in all his actions, he thought he alwaies heard this sounde of a trumpet range in his eares; / Arise ye dead, & come to iudgment. w<sup>ch</sup> made him quake, & feare to committ any sin.

Democritus, was wont to walke amongst the graues that he might become a right Philosopher, for true Philosophy (saith Plato) is the meditation on death.

Alexander the great being dead; a grant of .8. foot included him & all his ambitions. / Who when hee liued; the world could not containe.

Earth, we were: earth, we are: & earth, we shall be; earth, was our wombe; & earth, shall be our tombe. we are, but as a rotten dunghill, covered w<sup>th</sup> snowe.

The Egyptians; were so mynde full of Death: that at their sollemne feaste, they had an image of death brought in; & sett before them w<sup>th</sup> this inscription; Hoc mituens epulari: w<sup>ch</sup> shoulding, it kept them from the bound of intemperance, by word, or art.

The Philosophers called Brackmanj: were so much giuen to a continuall thought of the ends; y<sup>t</sup> they caused their graues to be digg'd before their gates in the time of health; that so going out, & coming in, they may alwaies be ready prepared to meet death.

As rauen fleshe, is unhousome meate for man: so, vnmortified men, be no creatures fitt for God.

Those, that will secke meane to purge themselves from sinne; must often rime themselves with feares.



## Deuine Obseruationes.

Man; is begotten, in paine; brought forth, with paine; & nourished in darknes: our beginnings, are lamentable: our continuance, wretched: & our departure grievous: paine pricketh vs: Care, consumes vs: & sorrowe, it ends vs.

Death; is compared to the Basiliske, w<sup>ch</sup> if she see, before she be seene, is dangerous, but, if a man first discomfitt the Basiliske, then the serpent dyeth, & thereby becometh no hurt. So it is with Death: if it be not seene, & provided for before hand, then is great danger; but, if seene, & provided for, the danger is past before death come.

When the Angell of the Coudnant stirreth the people; that is, offereth saluation: then, not he that is oldest, but he that steps in first (yonge, or old) is healed.

Not God; but man (by synne) brought death: had it not been for synne, death had neuer entred into y<sup>e</sup> world: & were it not for death (in x<sup>th</sup>) synne would neuer goe out of the world.

Repentance; maketh the Diuils in Hell to rage, & murmur: but the Angells in Heauen to reioyce & triumphe.

So converse with man, as if God heard thee: and so converse with God, as if man saw thee.

My pilgrimage, is ended: my harvest, is finished: my iourney, is finished: my feare, is runne: my howre glasse, is spent; & my candle is burnt out: euen unto the selfe, Lord Jesus receaue my soule.

Though the soule, & body of x<sup>th</sup> (at his death) were souldred each from other (for a tyme) as farre as Heauen, from the grave: yet neither of them were sundered from the godhead of the same, but both, did in his death, subsist, in his person.



# Divine Observations.

Christ in his agony; did not pray so fervently to god to be delivered from the naturall death, but against the cursed death of y<sup>e</sup> Crosse, by w<sup>ch</sup> he bore the insupportable, ymmeasurable burden of all mankind. the first death of body, hee feared not, but the second death of separation (body & soule) from god eternally: / *Heb. 5. 7.*

*Math. 26. 39.*

*Isa. 63. 4. 5. 6.*

But it will be objected: that y<sup>e</sup> godly have feared death: or else why did Elijah fly away from the persecutions of Jezebel: *1. Kings. 19. 3. 4.* as X<sup>t</sup> himselfe taught us by example. / *Math. 10. 23.*

The S<sup>c</sup> of god; are not to flye from death, as it is y<sup>e</sup> end of life: but to prevent a violent, & hasty death, before the hower appointed should come: as X<sup>t</sup> (who having not then fully finished the <sup>deadly</sup> gospel) fled from the persecution of y<sup>e</sup> Jewes. till all his appointed works were finished.

And, whereas it may be demanded, why King Hezekiah (being a iust man) desired to live, & a noyde death: it must be thus taken: it was not, in y<sup>e</sup> hee feared then to dye, but because, hee as yet had no issue, to make good gods promises, that one of his posterity should sitt on his throne. / *Is. 38. 3.* yeares after god gave him Manasses.

*1. Kings. 2. 4.*

*2. Kings. 20. 21.*

David had no sooner confest his synne to god: but Nathan, pronounced his pardon: yet (because y<sup>e</sup> synne of adultery, gave the enemies of god iust cause to blaspheme) god punished David with the death of the (wlawfull begotten) child.

*2. Sam. 12. 13. 14.*

Upon this subject, there ariseth this question.

*2. Sam. 12. 18. to 24.*

Why David did rejoyce after the death of y<sup>e</sup> child: & so extraordinarily lamented after the death of his son Absolon.

*2. Sam. 18. 33.*

It was not, that he so much lamented Absolons loss by his death, but in y<sup>e</sup> hee dyed a wicked rebell, whereas for the child, hee was perswaded y<sup>t</sup> it dyed in the state of grace.

*2. Sam. 12. 23.*



# Devine Observations.

Christ (by his Death, to save synners) hath conquered Satan: destroyed Death: sweetened the grave: abolished corruption: perfected, sanctification: & opened Heaven, for our most happy entrance.

But what may be objected for children that dyed before such tyme as they could be baptised.

Answer: god forbidd that there should be any doubt made of the chylds estate in grace: for the Scriptures witnesseth yt they are in y<sup>e</sup> Covenant of god, & consequently in the state of salvation so soon as they are borne. gen. 17. 7.

It is not the want of the Sacrament either of circumcision then, or baptism now, that depriveth any one from gods favour, if it had, what then should become of the Israelite children y<sup>t</sup> were borne of those multitudes in: 40. yeares: who had no tyme, or rest for circumcision, being commanded alwaies in a readines to attend, & march after the Heavenly Clouds. as. Numb. 9: 18. Josh. 5: 2. It is the despising of the Sacrament, y<sup>t</sup> depriveth them of gods favour: when they make no more account of it then Esau did of his birth-right: gen. 32: 33. 34. or Ahaz did of the Lords house. Isa. 7: 12.

Wee must cast the world out of our hearts, not cast our selves out of the world: It is not circumcision, or uncircumcision, or baptism (in it selfe) that can availe any thing, they are only seals to confirme our promises (by god father) that wee shall growe up in wordes of life & obedience to Command<sup>ts</sup>.

Luk. 6. 45  
Ezra. 7. 10.

When wee come to dy: it is not the greatness, or the multitude of those good works that wee have done, but the good disposition of an honest & sincere heart, in the doing of them, that must then stand us in stead, as did the Widdows myrr



# Devine Observations.

God, looks not so much to the way: as unto the  
foot, by walking in the way: by which; He shall  
shew his sincerity. Isa. 38. 3. & Paul. 2. Cor. 1. 12.

The Lord will be sanctified in all such as come  
nearer hym: If not in the sincerity of their sancti-  
fication, yet (most certainly) in y<sup>e</sup> soundness  
of their condemnation. Lev. 10. 3.

As we ought not to be over confident in y<sup>e</sup> not  
feeling of sinne in our souls: so, neither let  
us be too much directed, in y<sup>e</sup> not feeling of  
grace; but let us say with St. Paul, though I  
know nothing (that is, no evil) of my selfe, yet  
am I not thereby justified. 1. Cor. 4. 4. againe,  
though I know no good in my selfe, yet am  
I not thereby condemned.

David, did but conceave a purpose to build  
god a house; & God rewarded it with y<sup>e</sup> building  
& establishment of Davids house. 2. Sam. 7. 2. 16.

Hee did but conceave a purpose to confesse his  
sinne, & gods ear, was in his heart; & so  
Davids Confession could be in his tongue. Psa.  
32. 5. 2. Sam. 12. 13.

The prodigall Sonne, when  
hee did but conceave a purpose of returninge:  
was presented by his father, first cominge  
unto him. Luk. 15. 18. 20. By which we may  
note, the diligent, & loving care that God hath  
in listening, & hearkening for the devout pra-  
yers of a penitent heart, & sincere soules. as  
Job. 35. 6. 22. To such; god is more ready  
to answer y<sup>e</sup> petitions of their prayer: then they  
can bee asked: & doth sometimes answer, before  
they call. Isa. 65. 24.

God Almighty; he chose unto himselfe, one Wynde,  
of all trees: one Lilly, of all flowers: one Dove, of  
all fowles: The sheepe, of all the beaste: y<sup>e</sup> flower,  
of all y<sup>e</sup> people: & Jerusalem, of all Citties. Psa. 87. 2. 3.



Jeremy y:  
prophet.

a type of X<sup>t</sup>

at Thamas.  
Josephus. anti-  
10:14

Jeremy was a prophet, a priest, the Son of a  
priest, a Marston, born at Anathoth, a little vil-  
lage 3. miles from Jerusalem. Jer. 1:1. sanctified  
in his mother's womb. Dedicated unto y<sup>e</sup> Church  
from his infancy (as it is tould vs by the spirit,  
who saith, before I formed thee in y<sup>e</sup> womb, I  
sanctified thee, & ordained thee to be a prophet  
amongst the Nations. Jer. 1:5.  
Fulgentius saith, that he was 3. dayes in a filthy  
dungeon, smothered so deep in Mudd, that 30. men  
could hardly drawe him out. Jer. 38:6/10.  
Hee governed the Church more then 40. yeares: &  
liued after the dissolution of Jerusalem. by his pra-  
yer hee chased away the Serpent in Egypt (as plaine  
to witte they led him when hee was old) & by his  
prayer secured the people from stinging: yet  
afterwards hee was stoned unto death by Japh-  
Taphnes. & was buried in the place where some  
found Pharaoh dwelt. Epiphanius reporteth, y<sup>e</sup>  
Alexander understanding the Mystery of his Sepul-  
cher, translated it to Alexandria.

Jeremiahs case; is the case of all gods true Ministers:  
who are placed between 2. gulfs: 2. seas: 2.  
Rocks: 2. fire: Gods Curse, & the worlds hatred:  
Pauls woe, if he preach not. Ezekiels sword,  
if he sound not out gods word boldly: O Jeremi-  
ah, (Death) if he speak the truth.

The soules of a good, & acceptable man before god:  
is, y<sup>e</sup> City of X<sup>t</sup>, the temple of the holy Ghost; &  
an habitation of y<sup>e</sup> Trinity.

As an earthly Prince, hath ordinarily, 3. select  
places, as first, a Consistory to determine contro-  
uersies, 2. y<sup>e</sup> a dining chamber for past, or deli-  
cacies. 3. y<sup>e</sup> a resting place for repose to ease.  
So, the King of Kings, hath for his consistory, or place  
of pleas (the world) 2. y<sup>e</sup> for his dining Room (the  
Scriptures) sweeter then Honey. 3. y<sup>e</sup> for his resting  
place, (the soules of y<sup>e</sup> righteous) as in Zacharias, Luke 19:7:9  
Heb. 3.



The house of god is taken in a figurative sense  
Diversly: Sometime it is taken for Religion  
as John. 2. 17. Sometime, for the Church, w<sup>ch</sup>  
and the godly. Psa. 99. 9. Sometime, for the house  
of Xt. Heb. 3. 5. 6. Sometime, for Heaven. John. 14. 2.  
In this house, let all the elect children of god, de-  
light to pitch the tents of their soules, & say w<sup>th</sup>  
the Disciples, Master, it is good dwelling here. Math. 17. 4.

God hath 4. especiall houses to dwell in. an ex-  
terior, inferior, interior, & superior place of  
habitation. First, the exterior, is y<sup>e</sup> materiall  
temple: Solomon built hym an house. Acts. 7. 47. 1. Chro. 17. 12.  
Psa. 132. 5. Isa. 2. 3. 2. Chro. 6. 38. Isa. 56. 15. to 8.  
Secondly; the interior house, is the soule of the  
faithfull. Ren. 3. 20. Thirdly; the inferior  
is the Church Militant here on earth, it is  
called Militant; because they fight for their Cap-  
taine Xt. Jesus; against y<sup>e</sup> 3. Chief Captaines  
of the earth; the flesh, y<sup>e</sup> world, & y<sup>e</sup> Diuill.  
this inferior Church is divided into two parts,  
a visible, & an invisible, having a double calling,  
outward, & inward: thow<sup>e</sup> comon unto all, the Math. 20. 16.  
other, onely proper unto the Elect. 1. Pet. 2. 5.  
Micha. 4. 1. Isa. 2. 2. Fourthly, the superior  
house, is the house triumphant, in excell<sup>ty</sup>,  
in the third, in y<sup>e</sup> highest Heaven. Math. 21. 9.  
John. 14. 2.

The allegoricall house of god, is Christe Church.  
Wherein, the principall porter, is firme faith. The  
bed-chamber, loyal love. The assent unto it, is  
hopes longe suffering. The bed, is the knowledge  
of gods will, & secrette. The sleep, & rest, is godly  
devotion, quiet praise, & prayer. This; the  
spouse calls her Mothers house. Cant. 3. 4. & y<sup>e</sup>  
chamber y<sup>t</sup> concealeth her: whose gate, is porta celi;  
faith. The key keeper, Christ. The walls, are the  
congregation of the faithfull, cemented, & ioynd  
together with the Morter, & glow of Charity. the  
12. Pillars, are the 12. Apostles. whose 4. towers, are gods Angels.  
the 4. Evangelists, & the watchmen: godly Ministers. Ezek. 33. 6. to 10.



As Cities, subiect unto the enemyes invasion, &  
invasion, and gaurded, & defended with bands  
& compaines of soldiors: so are the soules, & bodies  
of the faithfull, by Legions of Angells. Exo: 14: 19. 20.  
2. Kings. 6: 15. 16. 17.

Teares that flowe out from true repentance, are  
as the riuer of paradize. Those waters of Eden,  
this Animam. yea, as the deluge drowned y.  
Giants, & vngodly shambs: so, this teares drowne  
Hell, & quench her flames.

Wee must loue our brethren (though enemyes)  
but wee must hate their synns, (euen in our best  
beloued friends: wee must loue on another, as  
x<sup>p</sup> our Saviour loued vs, sweetly; in taking vs  
from hym our flesh; wisely, in eschewing of our  
synns. John: 15: 12. 1. John: 4: 10.

Augustine.  
ciuit: 22.

St. Augustin confute, & condemnes all y.<sup>e</sup> indy-  
ment of philosophy, contendyng about felicity,  
who, in their admyred vanity, would be both  
blesed in this world, & by themselves: whereas,  
man is not blesed that enjoyes a body, or is a  
partaker of a soule; but, hee that hath the fru-  
ition of the Deitie. John: 3: 5. 1. pet: 1: 23.

God, is the beginning & the ending: In the world,  
he is as the maker, & creator. In the Angells,  
as sweetnes, & beauty: In the Church, as the  
father of a family. In the soule, as y.<sup>e</sup> bride-  
groom in his Chamber. In the iust, as a helpe,  
& a protector: In the Reprobate, as feare and  
horror. The capacity of the heart is infinite,  
& made <sup>only</sup> to receaue this great creator: it cannot  
be filled with any thing finite, nor satisfied  
with any thing transient.

The wages of god, is heauenly happines, with endles ioye.  
The wages of the flesh, momentarie pleasure, w<sup>th</sup> succeed-  
ing paine. The wages of y.<sup>e</sup> world, earthly pros-  
perity, with fading dignity. The wages of y.<sup>e</sup> Sinne,  
wofull captivity, with everlasting slavery.



Deaths garden, bring forth, the rose of pride; the  
wormwood of envye; the Lilly of luxuriousnes;  
the Nettle of avarice; the thornes of revenge; &  
the Hemlocke of corruptions. And all these, are  
watered from the Muddy pools of lust.

Man, by Christ: doth not only returne unto par-  
adise from whence hee was ejected: but also  
to the holy house, to wch by grace hee was elected.  
Where as a Sparrow hath found a dwelling:  
& the Furthe Church, hath built a nest.

Men, they are like unto waxe; which, being cold,  
is hard, & will not receive impression; but be-  
ing hott, it become soft, & then, it will admit of  
every seale; So mens myndes, heated w<sup>th</sup> the  
spirituall speeches of y<sup>e</sup> godly, & fired with y<sup>e</sup>  
blessed Company of the Sainte, will take the  
imprintment of the celestiall synne.

Deviues; ought to bee Lyons. in courage. Serpents  
in wisdom. & Sheepe in compassion; a light,  
for darkness; so that his words, works, & whole  
conversation of life, may be lessons for the Layety,  
daily to observe, & learne.

In the goulden world; honesty was adorned with  
honour; then, the worthiest were esteemed the best  
(not y<sup>e</sup> greatest): but now, the best, are least in worth:  
because, they hate to imitate the whoredoms of the  
great ones, that guide the sheepe in Court: under  
whose seeming innocent sheeps clothing, are har-  
bored wolvish actions. & diabollicall pride.

Ministers

Phil: 2: 15: pure

If the Clerks goe about to excuse Berengarius for  
for the Counsell, they shalbe beaten, & imprisoned.  
If the Cardinalls hate the doctrine of Arnulphus  
Arch: bishopps of Lugdun<sup>e</sup>, they will cause him to  
be murdered in the night. If the waldenses do  
manitain doctrine against the mynde of Innocent: 3.  
we will publish a Croisado against them, & give  
full indulgence, & remission of synnes to all such  
as will warre against them.

Matth: par.

Concil: verset.  
1054 Accolampad

Hugo: Platina:  
Sabellicus.



Gods wayes, are cleane without filth: / blame,  
without rubbish: / right, without error: / leading  
unto life, & catching the whole world in the  
Nett of X<sup>t</sup>. Therefore, they that will not embrace  
godlines in prosperity: shall most assuredly taste  
of bitterness in adversity.

26. A pleasurable man: or one that alone delight  
in exercising, & pleasure: the Hieroglyphick  
symbolized by Bees feeding (who will eat nothing  
but the sweet:) So Pindarus, describing the  
most sweet, tranquil, & amiable good to be de-  
sired, calls it Honey. Psal. 19: 10. Whose celestiall  
Victories, lead their lives most mellifluously.  
Paint, it is the Daughter of pleasure; & pleasure,  
is the Childe of paine. / Judg. 14. 12. 15.

The Church in this world, may be likened to  
a ship on the sea: the boards, are faith, / hope,  
& charity. / but the board being sett  
one fire with concupiscence, lust, & pride:  
then, infidelity consumeth faith: presumption  
hope: & contumacious denieth charity.

The Symmer way (w<sup>ch</sup> leadeth unto Hell; is dark,  
throughout confusion: filthy, throughout luxury:  
hilly, throughout pride; crooked, throughout hypocrisy:  
bitter, throughout envy: sharpe, throughout iniquity:  
& cruell throughout malice.

Heavens Kingdom, is true beatitude: the Gate for  
entrance, is the Son of God: the Porters, are  
godly Ministers: The Key, is the word of god:  
the opening, is the true interpretation of y<sup>e</sup> words.  
X<sup>t</sup> saith not, Wo unto y<sup>e</sup>. that open; but, Wo unto  
y<sup>e</sup>. that shut out the word of god, from y<sup>e</sup>. under-  
standings of the ignorant. as y<sup>e</sup>. Pharisees doe.  
Matth. 23. 13.



Open the eyes of y<sup>e</sup> vnderstandinge. (O y<sup>e</sup> fooler) &  
see the bleeding wound of X<sup>t</sup>. open thy throat,  
& fast y<sup>e</sup> gall of bitterness w<sup>ch</sup> he dranke of. open  
thy nostrills, & smell this suffocating stench, at  
his sufferings on Mount Calvary. open thine  
eardrums, & heare hym crying. open all thy  
poures, & see hym dying fully wounded with  
thy synners. open all the strings of thy heart,  
& take X<sup>t</sup> standing to enter into thy soule.  
Hee cries aloud, at the Castle Gate, open: that  
hee may finde courteous admittance. This is  
that spirit, with whose odor the Angells are  
sanctified: God is pacified: the Diuills are chased  
away. & the gate of hellish darkness, are unlocked:  
& all captiue soules are sett at liberty. Isa: 61:1.

Arnobius

As the Hart, fodd with the flesh of Serpente,  
ouer boyleng with poyson, maketh halt vnto y<sup>e</sup>  
fountain, so (saith he) my soule being glutted  
with the poysoned Connekt of y<sup>e</sup> Diuill, runnes  
vnto thee O Lord. That as myne iniquities  
haue cast me from thee, so, my vnfaired  
expenditure may draw me home againe  
vnto thee.

Lord breake downe the partition wall of our synnes,  
w<sup>ch</sup> stands betwixt our soules, & thy saluation. stream  
downe the illuminating beames of thy bright spirit,  
into the darke corner of our hearts: & cause such  
glades as wither for want of heavenly dew, within  
our soules, that they may not onely quicken, but  
also springe by living. vntill, by dayly waterings,  
they be growne to the full light of perfection, &  
gloriousness, from the hand of thy grace.

We cannot say, that y<sup>e</sup> Almighty rest y<sup>e</sup> 7<sup>th</sup> daye  
from labour, but from creating. Hee went dayly  
on in the works of redemption: & ceased not to doe  
good works euen on y<sup>e</sup> Sabbath day. euen vntill the  
manifestation of X<sup>t</sup>. w<sup>ch</sup> in these dayes could y<sup>e</sup> w<sup>ch</sup>  
saymg, my father worketh hitherto, & I worke. John: 5:17. Act: 13:41

Math: 12: (11: 12)



Let vs willingly dye to Syme; then, shall we ioyfully  
rise againe into righteousness. / Let the one be, as a  
Coralline to eat of our dead synfull flesh, and  
the other a sower, to sow vs our slumbering spirit  
The manly of god, doth astonish vs: / his greatnes  
strikes vs dead. His glory beate vs downe. / and  
his greatnes strike vs dead. When wee adore his  
omnipotency, admire his wisdom, stand in awe  
of his Justice, & flye from his vengeance. Then by  
his Mercy alone, we fast how gracious, & amiable  
this Almighty powerfull God is. / Wh. mercy is  
needed in Heauen (saith St. Augustin) because  
therin, is found no misery.

The Heavens, are within a spanne (in comparison of  
his Omnipotency. / the earth within a Circle: / the  
waters both of sea, & land, within a fist: / the  
highest & numberlesse Mountaine, waied in his bal-  
lance. / yea, the Sunn within the Tropicks: / but no  
number, or measure, or bound, can bee set to the  
Mercy of God.

As the power of the Lord, had her day in the crea-  
tion of the world: & the mercy of God, her daye  
in the redemption of man. So the Justice of God  
must haue her day, for the punishing of Syme  
in the Symfull.

Punishment shall then fall heavily, on such as fornicall  
who sitt braiding in their Windowes; whilst such as  
poore Jeremy, lye striking, & starving for want, in  
prisons & dungeons: / mende so much as remembering  
the afflictions of Joseph, rage; they forget God.  
Their Diets, sitt swilling with lust & playe, & fanning  
most deliciously euery day. Whilst the naked Lazarus  
famish, before their hard remoued hearts with  
could, & famine. / Their priuie Herodian Judges.  
more valuer a promise made unto a Court Gallilah,  
then the cause of Justice it selfe: yea, they some tymes;  
I, to often make themselves euening wolues. Zeph. 3/3.  
neither fearing god, nor man. Luk. 18. / 2: 5. / Amos. 9. 7.



Lord, make my heart like unto a Symbek. that I  
may distill the Soudraigne water of Repentance into  
myne eyes: that myne eyes like full Cisterns, (not being  
able to look backward) may returne their stream  
backward into myne heart; & that being ouercharged,  
may drinke the flood of affection to my tongue, w<sup>ch</sup>  
(like Irons Confe) may conuey the sweet perfume  
of my prayer, confessions, & thankes, into the heavenly  
presence of thee, the our God of my saluation.

Lord, purge thy garden, of all noysome weeds; &  
pluck vs all such plante, as thy right hand hath not  
planted: & suffer no kind of synne to choake  
the growth of faith.

Lord; thou art the only physician, heale vs; thou  
art the good Samaritan, pity vs; yea, thou  
art the resurrection, & the life, O quicken vs  
prepare, & fit vs, with true submission, either  
for life, or death.

Lord; grant vs thy grace, to beare willingly thy  
crooke, whether of sickness, or calamities. to drinke  
heartily of thy Cup; the Cup of affliction. to be-  
come patiently thy Yoke; the yoke of tribula-  
tion. & to suffer meekely thy rod; the rod of  
a fatherly correction;

Note, the wonderfull difference in the manner, and  
wayes of cure; Betwixt God, the physician of the soule,  
& man the physician of the body; Man; he desires  
to shewe the singularity of his cure in publique to  
gaine the opinion of men.

But X<sup>t</sup>; he  
cured both bodies, & soules of men in private; only, y<sup>e</sup>.  
hee may please God his heavenly Father. as in Isa: 35/5:6.  
confirmed in Mark. 7/33:36. Thus X<sup>t</sup>. can deridingly  
saye unto carnall physicians, as our the Nazarenes  
did scoffingly saye unto hym, Physician, cure thy selfe, Luk: 4/23.  
Nay; hee can saye unto vngodly, & vncoufessionable phi-  
sitions (to their horrors, & griefe) as our he could those  
Nazarenes: that although there were many Widdowes  
in Israel, yet Elias was only sent unto y<sup>e</sup>. widdowe of  
Sarepta, not unto vnbelievers. Luk: 4/26. but you.



may ask me, what believing might had that widow more than other widowers? This text will tell thee.  
1. Kings. 17. 9. to 17. by w.<sup>ch</sup> confidence in gods providence;  
Every one may become a saving provision for his own  
soul, & body, as in Gen. 49. 11.

X<sup>t</sup> is a sufficient X<sup>t</sup> Jesus, is a Saviour sufficient, but not efficient;  
but not efficient if wee perished for want of believing might in his 2.  
covenant of salvation. Unmutable Covenante: viz. his Oath, & promises of  
salvation; then the fault is in man, not in X<sup>t</sup>. Heb. 6. 17-18.

although X<sup>t</sup> did wee may say by presumption, & degradation, as the  
dy. for our sins, women of Israel; Saul hath slain his thousands:  
yet, wee must make but David his ten thousands. 1. Sam. 18. 7. by w.  
of gods correction, as medicine, wee may note, that godliness is the first table, but,  
to cure our sin without righteousness, w.<sup>ch</sup> is the second table? This  
sick soul.

god cannot show mercy unto a peccator; then, assure thy selfe, although thou comest short of  
probate; because, performant in, & by the Law, yet through X<sup>t</sup>.  
he is y.<sup>e</sup> god of truth, & the believing Gospell, thou shalt imputatively be  
& justified. accepted (only for thy faith, & willingness, not merit,  
or deserving) as a man full of righteousness, and  
according unto gods own heart, as David (pious man)  
(a great sinner) was justified, by words from gods  
own mouth, (for his penitency) in right, & perfect  
Act. 8. 37. Gen. 17. 1. Job. 1. 8.

Griefe. Hee, or she, that hath a true godly minded griefe  
for sinne, will have his heart melting with com=  
passion within hym might & daye, though the  
fountains of his eyes be dryed up with continuall  
weeping: such was Peter penitent griefe, when  
it is said he went out, & wept bitterly. Math. 26. 75.  
The reasons why, & the times when, wee should use  
our selves unto this godly affliction, are, as followeth.  
1. Sam. 30. 3. Nehem. 1. 3. to 8. Lam. 1. 7.

fast. Those who desire to keep a true fast, will daily  
furnish the lusts & sinnes in the body, to feast  
the faculties of the soules. Math. 6. 16. Isa. 58. 6.  
Zach. 7. 5. Jer. 14. 12. Luk. 18. 12.



faith. Faith hath the preeminence over all graces, as  
gould hath of all mettals: as altho' gould may  
purchase land, yet counterfeit gould, can not:  
no more can false faith salvation.

soul. The soule is the Judge, & the heart is the throne  
of the soule: Directing the tongue to speake: the  
hand to worke: the foot to walke: by w<sup>ch</sup> we may  
note, that if the heart bee dull, the man can  
not bee good.

As, out of our podes of gould, many peeces of silver  
may be exchanged, & distributed abroad:  
so, from god many blessings may be derived,  
yet never all diminished.

As the dewe from heaven, Mollifieth y<sup>e</sup> ground,  
& giueth life, & sweetnes to the heart of y<sup>e</sup> earth:  
so, the streaming downe of gods powerfull spirit,  
into his operating word: Doth soften mans  
stony heart, & strengthen all the faculties  
of the soule. making the word sweet in tast,  
& wholesome in operation.

St. Bernard, in his 77. epist. to Hugo St. Victor, tells Baptisme  
vs, that it is not the omission, or lacke of baptisme  
w<sup>ch</sup> damned some, but, it is the contempt of it.  
if otherwise, what would become of all those children  
that dyed in the wildernes, (of the Isralotte) for many  
yeares together; (who were not circumcised, by reason  
of their continuall progress according vnto gods direction)  
for, circumcision was the shadowe of Baptisme. Rom. 4: 11.  
Beside, it is not very likely that children haue any  
faith; because, they haue not the use of vnderstandinge  
except god doe worke in them extraordinarily; & such  
he sanctified from their mothers wombe: as hee did  
Jordan the prophett, & others. For. 1: 5. Isa. 49: 1: 5.  
Luk. 1: 15. yet, because children dyed unbaptized, &  
(for ought we knowe) without faith, we must not  
conclude them lost in condemnation (for originall  
sinne of their parents;) for who knowes whether their  
Parents (being dead) were not sanctified: if so, then Jam. 4: 11: 12.



# Baptisme

Unbaptized chylde ren dyng, may be within the Covenant  
of grace, Rom: 4: 13. Who then dare lay any sentence  
one gods elected out. <sup>(confirmation)</sup> Math: 19: 14. It is god only y.  
inflicting all; great, or small. Rom: 8: 32: 33.  
w<sup>ch</sup> infants (at the last day of judgment) shall be then  
made capable, to give an account of what faith the  
god of Heavon had in its tyme of earthly breathdng  
refused it to them. Isay: 65: 20.  
But, my think, I heard some say, what? is it not a  
hard misfortune, & misfortune in God to damne y<sup>e</sup> soules  
& body of an Infant, who (but for y<sup>e</sup> originall synne  
of its parent) had never given offence to God, or  
man, either in thought word or deed. nay, more;  
to condemne it in the wombe, before it could have  
any thing do evill (if it then could either speak,  
or act) this was Esaus case, to shew for y<sup>e</sup> (all) the  
seed of Abraham are not within y<sup>e</sup> Covenant of  
grace; Rom: 9: 6: to: 15. gall: 3: 16: 17. God, being y<sup>e</sup> potter,  
may make what vessels he please, some for y<sup>e</sup> ho<sup>r</sup>  
of his service to be saved, & others for dishonour  
of God, & themselves, to be damned: so then it ap=  
pears, that it is not in the power of any man to  
save himselfe by the Lawe of Nature: but in, & by  
the Gospell of grace. <sup>to grace</sup> Rom: 9: 15: to: 22. my meaning is,  
Infants: 2. If they cannot be saved, if they meritoriously build  
on absolute obedience to y<sup>e</sup> Lawe; except, that they  
shall save whom  
god will please. Will make faith in X<sup>t</sup> their foundation; & such, are  
Heavenly buildere. Heb: 11: 10: 1. Cor: 3: 9: Jude: 20:

Faith.  
y<sup>e</sup> influence of  
the spirit in & to  
Infants: 2. If  
6: 20: 21: 22:  
shall save whom  
god will please.

y<sup>e</sup> race of X<sup>t</sup> Christ Jesus came, not only from the part of  
Abraham, & David (by the Lawe) who were Jewes: Math: 1:  
But also, from the seed of Rahab, & Ruth, who were  
Gentiles; by w<sup>ch</sup> we may note, that X<sup>t</sup> is not a  
mour of the Jewes only, but also of vs Gentiles.  
Rom: 3: 29: 30: 31. Rom: 2: 19: 20: 23: 32.

St. Chrysostome saith  
X<sup>t</sup> shall come to  
Judge us in y<sup>e</sup> same  
fashion as he hath  
firste beene condemned  
in & before the  
earthly Judge  
Ponce Pilate

Benaventured notes, that there shall be a judgment of y<sup>e</sup> 4  
science, for things that were but still intended: 2. a judgm<sup>t</sup>  
for the cause whence they sprang: 3. a judgm<sup>t</sup> for every  
evil act committed: 4. a judgm<sup>t</sup> for every evil  
punishment inflicted: a judgm<sup>t</sup> of retribution for y<sup>e</sup>  
good: a judgm<sup>t</sup> of reprobation for y<sup>e</sup> bad, a generall  
judgm<sup>t</sup> of discussion for good & bad.

Math: 1:  
Luk: 3: 3  
Ruth, mar  
Booz



God made man, only to serve hym: god made  
all creature to serve man: & god made y<sup>e</sup> heaueyn,  
earth, & seas; to serve them both.

Man needs not care for more know<sup>ledge</sup>, then  
to know hymselfe: hee needs no more pleasure, then  
to content hymselfe: no more victory, then to ouer-  
come hymselfe: no more riches, then to enjoye hymselfe.

St. Iames notes. 3. Steps into hymn, first by suggestion  
w<sup>ch</sup> is the seed. 2. by Delightation, w<sup>ch</sup> is the nourishmt.  
3. by comfort, is the perfection.

St. Bernard notes. 7. Kind of mercy w<sup>ch</sup> god bestoweth  
vnto his elect children. 1. a presenting mercy, by w<sup>ch</sup>  
they are kept from running headlong into synne. 2. by this  
is a forbidding mercy, whereby god w<sup>ill</sup>eth for mans  
conuersion. 3. by this is a changing mercy, w<sup>ch</sup> setteth vs  
in a holy course. 4. by this is his embracing mercy,  
w<sup>ch</sup> assureth vs of our conuersion. 5. by this is a confirme-  
ing mercy, vpholding of vs in y<sup>e</sup> wayes of piety. 6. by  
this is his comforting mercy, that setteth vs in the hope,  
& expectation of glory. 7. by this is his crowning mercy,  
w<sup>ch</sup> giveth vs victory & conquest, & full possession of the  
Kingdome of Heaueyn.

What horrors will the day of iudgment bring vpon  
the perprobated synners, when they shall be  
the Judge frowning, looking downe, & all gazing  
for them, within themselves, they shall see their vultures  
conscience gnawing on their soules: & without? the  
flame is ready to burne them: one the right hand? synne  
opposeth them: on the left, the diuill affrighting them:  
god, & his angels all against them, & now but damned  
spirits with them.

St. Chrysostome compares the world to a Sea, the  
Church vnto a Ship: the repentance to y<sup>e</sup> sayle.  
The crosses of affliction, is the padder  
Christ, to the pilate  
the wynde, vnto the holy Ghost.

St. Augustin saith, that the Lords of the world. haue  
fine apparitions, but false inwardly: certain misery,  
& hopeles felicity.



St. Bernard tells us, yt. this blessed region of delight  
called heavenly paradise, there wisdom shall shine  
without ignorance: memory, without forgetfulness:  
understanding without error: reason without obscurity:  
there is a certain security: secure tranquillity: safe  
incorrupt, happy eternity: eternal felicity: there  
is perfect love, no pain, & in all our spirit.

Devotion kindled with fiery zeal, so enlighten-  
eth prayer. yt. it maketh it more forcible than  
powder to a bullet: for, the one pierceth but the  
other, the other it daunteth.



# Morall Observations.

Mans life; is reckoned but all .70. yeares / out of  
w<sup>ch</sup> take .35. spent in sleeping / 15. yeares in thylde-  
hood, & manity / & 10. yeares in idle recreations /  
ther will remayne but 10. yeares for gods service;  
& howe unpreparably that 10. yeares hath byne  
spent (though in prayer, & other seeming pietie)  
let every ones conscience bee his owne iudge.

Therefore; Redeeme the tyme past, with repentance;  
look to the tyme present, with diligence; and  
for the tyme to come, with providence.

Refraine thine eares from hearing, thine eyes  
from seeing, & thy soule, & body from fullfillinge  
any thinge that is wicked. / Exo. 23. 1.

Let thy apparell, meate, & recreations; bee  
needfull, Lawefull, & moderate. / Eph. 5. 1. / 6. 1.

Let not mallice; make thee bare; to reueale y<sup>e</sup>  
w<sup>ch</sup> intire friendshipps our bound y<sup>e</sup> to conceale.  
Followe thy better. / observe the wise: accompany  
the honest: & loue the godly.

In prayeing any, bee discrete: / in saluting,   
certain: / in admonishing, friendly: / in for-  
giving, truly mercifull: / in promising,   
faithfull: / in recompensing, bountifull.  
not making the rewards of meritt, the gifts  
of fauour.

What can it profit any man: (by abstinentie  
from meate) to humble his body; if his mynde  
swell with pryde: / Or, to forbear wyne; & be  
drunke with wrath, & mallice.

If thou wouldest haue god Almighty, to turne  
away from thee, the euill of afflictions: / thou  
must first turne away from thy selfe, the  
euill of transgression.

flee, that seeth thee offend, & telleth thee not of thy  
faulte: either flatters thee for fauour: or else,  
dared not displease thee for feare.



# Morall Observations.

Y<sup>e</sup> bellies; are se<sup>t</sup> put  
chers of lust: and  
shambles, to distrac-  
tion: he makes his  
Kitchen, his church,  
& his cooke, his pre-  
cher: swearing, his  
prayer, & quaffing,  
his repentance.

There is no servitude so bare, as for a man to bee a  
slave to his owne belly: eat therefore to live:  
but live not to eat: feed to sustaine nature,  
yet arise from eating with some appetite:  
for a scavenger (whose living is to empty) is to  
be preferred before him that liveth, but to fill  
himself.

Principles / Phill: 3: 19.

Gluttony.

Gluttony: it may be called the deluge, or inunda-  
tion of the soule: because, it hath a ravenous  
desire to see, & fill the stomacke beyond the  
bounds, & rule of nature.

Off Gluttony, there ariseth: 11. dangerous effects: viz:  
Dullness of will: impotency: scurrility: fury:  
superfluous talk: drowsiness: bestiality:  
lust: poverty: distemper: & the wrath of  
God.

Wrath.

Wrath; it may be called, the frenzie of the  
soule: it is a vehement motion of the hart,  
tending to revenge, whereby the blood boyleth  
exceedingly, sendeth up hott, & burninge vapours  
to the brayne, so that Reason is (thereby) smothered,  
& the will, made obedient to the affections.

Off wrath; there are: 11. branches. viz: Malice:  
Fury: Impatience: Revenge: Malediction:  
Blasphemy: Reproach: Contention: Thwarting:  
Cruelty: & Murder.

Idleness.

Idleness; it may be called the lethargy of y<sup>e</sup> soule.  
being a Lazie dejection of the whole man, from  
the laudable exercise of vertue.

Off Idleness; there are: 11. branches. viz: pro-  
traction: Remissness: Negligence: Improvi-  
dence: Indolence: Shuggishness: Pusillani-  
mity: Inresolution: Desperation: Misprision:  
& Omission.

None, can dye ill; that hath a care to live well.

More precious is want, with honesty; then wealth,  
with iniquity.



# Morall Observations.

Indeanour, to gouerne such as are vnder thy  
authority, rather by loue, then feare: for, to rule  
by loue; is easy, & safe; but tyranny, is euer  
accompanied with care, & horrowe.

If thou wert to execute correction, on thy selfe,  
thou wouldest doe it to sparingly; if on thyne  
enemy to heauily: it therefore, onely belongs  
to god to reuenge; & to man to forgive.

Pride; is said to be the Triumpany of the soule.  
because, it is a puffing vp of the hart, & mynde,  
proceedinge from the opinion of some good thinge  
in vs, more then in others.

Pride.

Off pride, there are nyne branched: Presumption:  
Obstinacy: Hypocrisie: Boasting: Ingratitude:  
Contempt: Disobedience: Ambition: Curiosity:

Coutiousnes; it is called the Dropsy of y<sup>e</sup> soule.  
because, the more a coutious man hath, the  
more still hee desireth.

Coutiousnes

This vicer Coutiousnes, hath nyne heads, by w<sup>ch</sup>  
it snatcheth at the trash of this world. viz.  
fraude: vnquietnes: Peruery: Bribery: Sa-  
credredge: Theft: vsury: Rapine: & Symonie.

Luxurie; may be called the Leprosy of the  
soule: because, it is an mordminte appetite of  
lacinious, & fleshly pleasures.

Luxury.

Off Luxury; there are nyne fore-runners: viz.  
Voluptuous eating: Scurrulous talke: a  
discouered dung: a naked breast: frizled haire:  
artificiall paintinge: costly perfumes: a  
roweling eye: an puchast foot.

That soule, who dares first walke in the Counsell  
of the vngodly, will next, stand in the way of symonie;  
& lastly, will sitt in the seate of the scornfull. as  
Judas, was first a cunninge dissembler: 2<sup>d</sup>, a  
secrett theefe: 3<sup>d</sup>, an impudent lyer: 4<sup>th</sup> a bloody  
traitor; & lastly, a desperate reprobate.



# Morall Observations.

Synne; is like Canker; growing from motion, to a liking; from liking, to consent; from a consent, to action; from action to custome; from custome to hardned hart; from thence, to the height of all synne.

meekenes.

The ground, or cause of meekenes; is affliction, & poverty of spirit: for, hardly can hee bee meeke, & patient in spirit; that hath not bene acquainted with y.<sup>e</sup> Croasse.

patience.

Patience; is a voluntary, & continuall suffering for the love of vertue & honesty. it is a grace of the spirit, floweing from hope.

peace of a good Conscience.

Peace of conscience; is a vertue, whereby wee haue unity, & Concord both with god & man. in 6. kindes. 1<sup>st</sup>, peace betwixt man & god, is called reconciliation; wherby god in x<sup>t</sup>, is at one with man, & man through x<sup>t</sup> is at one with god. 2<sup>nd</sup>, peace with good Angells; for, men being at peace with god, then Angells become ministering spirits unto them. 3<sup>rd</sup>, peace with a mans selfe, as when the conscience ceaseth to accuse. 4<sup>th</sup>, peace amongst friends, who casting away Savage nature, become truly lovinge. 5<sup>th</sup>, peace of the faithfull, w<sup>th</sup> professed enemies, & all other offenders. 6<sup>th</sup>, an inclination of peace, proceeding from y.<sup>e</sup> desire of the enemies themselves, with the true Church.

Green thou for nothinge in the world so much, as for thy owne synne: & offending so lovinge a god.

Wish not for a longe life so much, as for a good life. a short life in grace, increaseth glory; when the longe life in synne, ends in shame.

As many degrees of aged, as wee desire to live, & runne through; so many degrees of death, wee desire to dye.

S<sup>r</sup>. Ambrose saith. that in death there is no difference betwixt the rich, & poore; only this, that the pampered bodies of y.<sup>e</sup> well feed ons, will yeald a more loathsome smell.



# Morall Observations.

Account not thy selfe better then thou art: but the more base thou art in thine owne conceite, the more glorious thou art esteemed of, in the sight of God.

Keep a narrow watche over thy Heart, words, & Deeds, continually; & see, that thy tyme be not spent, carelesly, unprofitably, or idly.

Shoyde the society of wanton, idle, & unthrifty company: w<sup>ch</sup> to the soule; are, as poysoned, & infected ayre, is to the body.

Honour all men in their places: but no man so much for his greatnes, as his goodnes.

As you would keepe your power w<sup>th</sup> God, so faile not to keepe y<sup>r</sup> lawfull promises with men: that faith, & truth may kisse each other in christian-like conversation.

When a woman is strongly solicited to folly: the onliest way for her to be pidd of the tempter, is to tell her husband.

Temptations smothered: as fire, burne more inwardly, & are most dangerous.

Plato observeth; that a man, is a tree turned upwards: the haire of his head is the root: the arms, the branches, & so of the rest.

Seneca saith; that yonge men, have Death before them: old men, have Death behynde them: &, all men have Death neare them.

An aged life man, shouldeth his life, as an Ele by the Tayle; w<sup>ch</sup> hee would faine should fast but cannot.

Mesodamus; being by his friend invited to dync with him the next day; answered, why invitest thou mee to morrowe; all my life hitherto I have expected death howev<sup>r</sup>, I cannot promise to come to-morrowe.



# Morall Observations

That vessel will be soonest broken, not that is first made, but, which is first stricken, or first receiveth a Knocke: So likewise for these brittle vessels of our earthly bodies, they that soonest receive the blowe of death, first perish; not, that were first made, & have longest lived.

As trees; when they live, are generally knowne by their kinds, & fruits; but, being felled, felled, & consumed, none can distinguish their ashes: So men; when they doe live; much differ in Office, tytle, & goodness; but being dead, & resolved to dust, no man can knowe the ashes of the Kinge, from that of a Beggar; in dust, there is no preiudice.

Since the first division of waters, the Sea hath byne accustomed to ebbe, & flowe, & who hath durd hindered it? So, since the first corruption of Nature, Death hath byne accustomed, to destroye, & slay, & who can resist it.

In a looking glasse; we may see, 3. Different things; the glasse, our selves, & what is near unto vs: so, by the glasse of gods judgement clearende, we shall see him, our selves, Angels, & S<sup>ts</sup>, beside vs, even god himselfe face to face.

Wisdom; without courage; may be termed rather subtilty, then inditious resolutions: and courage, without discretion; is rather furious rashnes, then true valour.

A traveller; who mistred of gaining knowledge, & manerly loseth true religion, & vertue: bringeth home a leprous soule, & a tainted body: retaining nothing (for their parents comfort) but shame of either, or repentance of both.

To converse with fooles; is both ridiculous, & frivolous: with the wicked chargeable, & dangerous: but, with the honest, agreeable; for they are pertuous; & with the wise, profitable; for they are gracious.



## Morvall Observations.

Death, is the feare of rich men: the desire of  
poore men: but surely, the end of all men.

As a dead fly, may spoyle a whole boxe of oint-  
ment: so may our sinne, thy glory.

As, There are in the body naturall .3. principall mem-  
bers; the Liver, the Heart, & the braine, The Liver,  
is the beginning of Naturall facultie: The Heart,  
is the beginning of vitall facultie: And the Braine,  
is the beginning of animall facultie: So, there are  
in the body politick, .3. principall members, the  
Magistrate, the Physitian, & the Divine. Now, as  
the body naturall is in best estate, when all its .3.  
principalls are well affected; so, in the body po-  
litick is it, when its principalls be faithfull in  
their places: But, if the Physitian (instead of whole-  
some physicke) minister nothing but Hemlock: y.  
Divine (in stead of wholesome doctrine) preach nothing  
but heresie, & curiosity: & the Magistrate turne  
Justice into Wormewood: Then the whole body be-  
comes poysoned, even unto death, & dissolution.

The monyes y.<sup>e</sup> Kings raise from their subjects; are  
but as vapours drawne up from y.<sup>e</sup> earth (by the  
Sunne) to be distilled from thence againe in fructi-  
fying shewre upon the people.

The readiest wayes to overcome the Devils  
temptations, is, first to vanquish all our  
owne carnall imaginations.

Hypocresy, is prowde, because it is humble: &  
Sincerity is humble, because it is prowde: a  
sincere heart, is like unto y.<sup>e</sup> eye troubled with  
the least mote: & is ready to throwe the first  
stone at it selfe.



St. Chrysostome sayeth well; that she is a worse woman, that in Hypocrisy blurs her face with teares, that she may be iudged an humble penitentiary; then she that beautifies her face with painted colour, that she might be reputed a saint, & lowly creature. 1. Cor. 4. 2.

God, more hateth the Poyish Pharaiseicall meticulous spending of the body by counterfeite fasting: then the Epicurish ramping of the body with gluttony, & belly chaw. Act. 8. 21.

The adulterer doth stand more in feare of the eye of a Childe: then hee doth at y<sup>e</sup> presence of God. & since the eye of man drawes from vs a care of our outward behauiour? Why then should not the eye of god, much more drawe from vs a due observation of our inward behauiour in y<sup>e</sup> heart both towards god, & man: except wee be Atheists.

Ye gods praises must not trouble vs; so neither their punishment.

The works of morall, & ciuill men; may seeme most beautifull in the eyes of y<sup>e</sup> world. (that is, worldly people) yet, they may be deformities before god, because, they neither flowe out of a pure fountaine of a purged heart: nor are they offered vnto iust ends. Man, he iudgeth of his brothers heart by his works: but God iudgeth of their works, by their hearts, accepting Abells heart before his sacrifice. gen. 4. 4. by w<sup>ch</sup> wee may note, that gods wayes of iudging, is not as mans way. Isa. 55. 8. 9.

Amongst men; grosse vices of great odds, are winked at; & eminent vertues of moderate odds are not heeded; But with God; neither shall thy great odds helpe thee from punishment, nor thy bare odds, hynder thee from reward.

On euill workes shall not preiudice thee, who walkest in y<sup>e</sup> ordinary tracke of good works; contrariely; one



good works shall not profit thee, who makest  
it an ordinary trade of doing evil works.

There are: 4. kinds of rewards. First there is a  
good for good; ~~the only~~ there is an evil, for  
evil; (this is: 2. and the rewards of justice) 3.  
there is a reward of good, for evil; & that is of  
mercy. 4. there is a reward of evil for good;  
& therein, is mischief.

Pithagoras; he compared an eagle full grown, unto  
swallowes, & may not (saith he) be justly com-  
pared unto the sparrows, who building them-  
selves under Tobths roofe, put out his eye. Job. 2: 10.  
As smoke & chafed away. Bles, is an ill smell  
Doubt: so doth synne, the Angells of comfort. Basill.

There are: 3. things that will drive a man out  
of his owne house. 1. Smoke. 2. Rayne. 3. a  
drinking wife. And there are: 3. things, y.  
drive X<sup>t</sup> out from his house, our soules. 1. Pride.  
2. Contention. 3. Luxury. 1. John. 2: 16.

As the: 7. Planets are said to rule the Macro-  
cosme, or bigger house; so the: 7. Deadly synns  
doe misrule the Microcosme, or lesser house,  
the soule, & body of man.

A man may flye from any thing but god, and  
his conscience. Hee caries that clogg miserably:  
the guilt wherof, hee <sup>may</sup> sometyms forgett, but  
never for god. Hee may hyde his offences from  
men; but not from himselfe, nor his synne, from  
his soule. Isa: 57: 20: 21.

Isidore, & Bede divide the night into: 7. parte.  
Eventide. Ewe-light, bedd tyme, midnight, cocke-  
crowe, daye-tyde, breake of the daye. The night,  
is all that tyme betwixt sunn sett, & sunn rise,  
& the space that betwixt in the evening, is called  
Vesper. This the Astrologers call Stella Veneris.  
which goeth before the sunn rising: & followed  
& follows the sunn setting.



Craesus, that so greedily hunted after the Par-  
thians gould, perishing miserably, had his head  
thrown into a vessell of moulten gould, with this  
Motto: Thou hast thirsted after gould, now drink  
thy fill.

S. Bernard, speaking of Syria; Lamenteth them thus:  
O Lamentable generation; & unhappy; whose  
father, is horrid carefullnes. Whose Mother, is  
shamefull filthines. Whose sister, & com-  
mon, is base pinelamoured. Whose winges, &  
instructor, is falshood, & foolishnes. Whose heart,  
& daughter, is enduring bitterness. Such a gen-  
eration, is fixefould miserable. Born in care,  
& swaddled in shame: attended with pride: married  
with folly: wedded unto syn: having to its issue,  
eternall slavery.

Eys, in Scripture are taken two foulds, properly,  
& figuratively: 1. properly. Psa. 123. 1. 2. 2.  
figuratively: & so it signifies iudgment, knowledge,  
& ponderstanding both externall, & internall. 1. Sam.  
18. 23. Psa. 8. 21.

The Cheeke, is indifferently taken in Scripture, some-  
times by way of Synecdoche; that is, for all kind  
of violence, force, or power. as. Psa. 3. 7. some-  
times, by way of Metonymy, that is, for a scorn-  
full, disdainfull, or contemptuous abusing of any  
one. as. Job. 16. 10. & some times, for excessive grieu-  
ing, & mourning. Gen. 1. 2. 16.

Jerome, in Andria. saith; that there is nothing more  
lamentable in the estate of man, then to wish y.  
wch they cannot compass: & to possess y. wch guides  
them no solace, both of them, being Deaths companions.

Augustine defines love, to be an affect of y. wch rati-  
onal soules, by the wch, she seeks something with a  
great desire, & appetite to enjoy it; by wch affection,  
she both enjoys, & embraces it, with a certaine  
inward sweetnes, & keeps it, being gotten: yet y.  
Desires preferre Charity before love. Because love  
aymes at all objecte, then at beautes, & riches: but for  
charity; it only respecteth god, & man.



Democritus, pulled out his eyes, for seeing, how  
should be besotted with y<sup>e</sup> love of vanity: as  
thought it were not lawfull to be so, what  
is not lawfull to be desired. / as fell out betwixt  
Amnon, & his sister Thamar. / 2. Sam. 13. / 12. 14. / &  
Biblis to her brother Cammas; for whose unlaw-  
full affections, she hanged her self. / Iud.

But, The object of true love is good; either simple, as  
in God, or participative, as in man. Faith  
assureth us of gods favour towards us through  
it, works true love: for, the cause of love is faith,  
except faith therefore, be firmly holden, we  
can never attain unto spirituall love: for,  
love goeth not before faith, but faith goes be-  
fore Charity, the reason is, because no man  
can love that w<sup>ch</sup> he hath not believed.

St. Gregory compares the world unto a rotten  
Mulle: w<sup>ch</sup> being opened with the knife of verity,  
you shall finde nothing within, but rottenness,  
& vanity.

Patience, is to be exercised. 3. manner of wayes:  
1. from God. / 2. from Satan. / 3. from men.  
Wee must patiently endure gods punishment.  
Wee must manfully resist, y<sup>e</sup> Devils temptations:  
& willingly suffer y<sup>e</sup> persecutions, contumelies,  
& reproches offered by our neighbours: all this  
must most circumfpectly be done, without  
murdering against God: / yelding to Satan:  
or sending evil,

The soule, is not where it lieth, but where it  
loveth: which made Scipio wonder, why  
men should be so careful in getting rich,  
& negligent, in obtaining favour: for a friend  
is as our soule inhabiting of. 2. bodies. / Whence  
Artemesia, the wife of Mouscalus after her husband  
was dead, she drank his ashes: to signify, y<sup>e</sup>  
as she kept his soule, so also she would incorporate  
his body.



Seneca.

He instructs us, that when we find prosperity  
of life most to favour upon us, then is the choicest  
time to bethinke, & assure our selves y<sup>t</sup> wee  
stand but upon brittle grounds. / Wherefore  
saith hee, give not raynts to thy vanishing  
affections, but manage all thy thoughts, and  
actions with due circumspection: for, when  
the world seems most to flatter thy security,  
it is then, heale thyne to shrowde thy selfe under  
the wings, of sobriety, humility, equity, & piety:  
least wee may be forced to saye, wee had a  
well take. By the way: indeed, no man is happy  
but that wife, for seeing man. Job: 1. 11. 21. 22.

The worldly man, is the greatest drunkard that  
ever was. Who like the fow, the Sea, the Ground,  
& Hell, thinks they never hath enough, but like  
the source of the Horse-leeches, alwaies crye  
ing out more, more, so that the world, & all  
therin, are but as salt water to his thirsting  
souls.

Heracitus

His tears are innumerable. Who wept con-  
tinually to thinke on humane misery: but  
his iron, steele, adamant, cold, barre,  
hearte, and inflexible. They are as inflexible  
as Pluto, who hard heart. 300 Bulls (in saen)  
fire? could not mollifie, though the blood of  
on is said to soften an adamant, or like the  
rocky heart of Troy, Iulus, from whose eyes, y<sup>t</sup>  
sighs, the sobbs, the tears, the blood, of Permeus  
Pydo, could not draw out drops.

Cicero.

A man to be himselfe, is a Jewell beyond esteeme:  
there is nothing beyond Liberty. Nature teacheth  
us to fly from euill, as the Starre doth from the  
hound, & to run from servitude, as from distraction.  
Jupiter, hee makes none his seruants, but such  
as hee creates.



Diogenes

When Diogenes was sent for to keep an annual feast with Craterus, a great Captain, & Commander under Alexander, he answered; I had rather lick salt at Athens, then faint deliciously with such observable order, & cater. Home is best, though homely: & liberty, an invaluable Jewel.

Simon.

And Simon of Athens: would not sell his poor liberty, & freedoms, to live richly with Pericles Prime of Time; he preferred the secure poverty of the Country Mouse (in the fable) before the delicate danger of the pampered City Rat.

In Richard the 3. time, all the Court followed would run round to see crook backet, w. h. thinge they imitated, & studied to please the Kinge. They would inquire of his chamberlains, what booke he most delighted to reade in, that they might sett themselves for the same discourse when the Kinge took any occasion to speake of History.

Good men, when they correct forwardly, they doe it lowly: Bad men, when they flatter smoothly, hate bitterly: Sweet mouthed Epicurians, great mens parasites: Decent full songes, dimittish hearts.

As a servingman is known by his cognizance: so is the Christian by his conversation: we must not onely bee plausible in words, but also most trackable in works.

Xenophon.

Hee will have his Cyrus, not to goe before his servants in wantonnes, & idlenesse: but, in industry, & wisdom.

Hillarye, will bridle his untamed affection, & tame his unbridled body; & feed his wanton desire with chaffe, lest hee flick backward, & cast his Master. Thus, did Paul subdue the heat of his carnall imaginations. 1. Cor. 9: 27.



y<sup>e</sup>. Saccidemonia thought the Virgins of Pilopondus, are said  
Virginit, doo so  
at some self tyne  
to goe naked, only couered with a Mantle on  
both sides fastened, whereby their nakednes may  
be discryed: Yet bestace virginity, no doubt  
were modest, for, if she lost this maidenhead  
before they were .30. y<sup>e</sup>ars of age, then, they were  
to be burned quicke; by w<sup>ch</sup> note, that y<sup>e</sup>. grace  
were graced by virginity, & virginity, is graced  
by the Grace.

Virgill.

Some will haue a De. the picture of Virginity:  
because, they coule not, neither delight they in  
Venerie: They swaunt, yet not by Venus helpe:  
no; they desire not her company.

Humble wedlocke, is much better, then proude  
virginity: a virginity body, & a whoreshe mynde  
are not lawfull matches. Mariage, is a  
conferuer of chastity: & a friend vnto virginity:

Heb. 13. 4. it is ordained of god. 1. Cor. 7. 2. 9. 36. yet Tatian:  
papists, & Syritius preferre the Stewes, and  
Whoring; before, an honest wife, & Mariage.

True virginity, conquere nature, & wyms the  
battell. it conquere nature by integritie, & ob-  
taine the battell by the spirite power, peare, &  
chastity. foolish virginity is captiued in fight,  
& made an adulteress to the flesh, being obedient  
to the flesh: it carryes a polluted mynde about, as  
on that caries a lantern without a light.

August.

Emicre faith. sound hope. & misperable charity  
are the soules true virginity.

Usury.

A Millar, & an Usurer grinde both; but a different  
matter: The one grinde Corne, the <sup>other y<sup>e</sup></sup> faces of the  
poore. Usury, it sells the ayre: & takes mony for  
tyme; it plante without earth; & reaps without  
seed: it boysons the patrimony, & kills y<sup>e</sup>. taker.  
Aristotle conioyned Usure, & Gaude together: for  
the likenes of their gettings: & Augustine tearmes y<sup>e</sup>.  
Simon, & Levi; Brethren in iniquitie.



Antiquity anatonizing, & Describing of y<sup>e</sup> world:  
Calls Heaven, the head; the sea, the belly; the  
ayre, the eares; the light, the eyes; & y<sup>e</sup> earth,  
the feet. The worlds head, is gods Throne; and  
the worlds feet, the footstool. A fitt lesson, to  
qualifie the turbulent spirit of traitors, for dar-  
daring to lay violent hands on the King; who  
is gods anointed, the Chiefe, the head, & the ex-  
porter of y<sup>e</sup> Realm. For. 27. 8. 9. 10. / Eek. 26. 7. to 13.

Pistothirus

Shaving of the head (amongst the Greeks, & Latines)  
was a signe of servitude. Wh<sup>ch</sup> made Pistothirus  
wonder, why the poet called himselfe the ser-  
vant of the Muses, & yet wore long haire.

As Athens was gouerned by The mistocles, the misto-  
cles by his wife, & his wife by her sonne. So, this  
Kingdom; is for the most part ruled, as y<sup>e</sup> plea-  
sures will; the people, as their wines will; & their  
wines, as the priests Command.

Cresus.

Cresus King of India glistering in his gould, and  
glorifying in the multitude of his riches, asked Solon:  
if euer he had seene any one more happy then  
himselfe? yes, quoth Solon, many; The Kings be-  
ing in anger, said, What, make y<sup>e</sup> no account  
of mee? I confesse quoth Solon you are a mighty  
King wallowing in wealth, & abundance; but  
to call y<sup>e</sup> blessed, before you end your life in misery,  
& happynesse of heauenly bliss, I cannot.

Solon.

Chastety

Chastety, is pictured with a mayde before her face.  
True Chastety, is alwaies attended with mayden  
modesty. Chastety, & constancy consist not alow  
in the integritie of the flesh, but also, in the  
decency, & comelinesse of ornament, & carriage.  
Wh<sup>ch</sup> Antiquity calls the armour of shame, and  
wall of woman hood. The Arabian women got  
covered, as not willing to be seene in any part. but  
our women got uncovered, no caring if all parts were deformable.



Maxentius. There is no vice, which hath not its beginning from  
Johannes. Defens. a lyb: nor any virtue, whose original is not  
Con: Trid: 1/2. truth.

Piety, & gravity, are twyn-sisters, both descended  
from above, owing their high birth from the  
supremacy & sanctity, & soueraine Maiesty of  
Heaven.

John: 14/6. Truth; it is one of the glorious titles, & attributes  
i: pet: 2/22. which our Saviour hath taken unto himselfe, say-  
ing, I am the way, & the truth.

Man, neede not care for more knowledge, then  
to know himselfe: more pleasure, then to content  
himselfe: more victory, then to vanquish himselfe:  
nor more riches, then to enjoy himselfe.

Emicritie. Emicritie is the girdle, whereby all other graces  
are tyed close unto vs. St. Pauls calls it the  
girdle of righteousnes & truth. Ephes: 6/14.

Justice: That is reputed Godly iustice, wherby neither power,  
nor money, nor fauour can preuaile; otherwise  
it is iniustice & murthered robbery.

Such men, may be wise in grosser, but foolish by  
estayle; who, for want of spirituall eye saluor,  
Reu: 3/16:17:18. dare make synfull actions their  
bosome friends; which in the end will grow tray-  
tore to their soules, & bring forth much bitterness. to y: Consci.

I had rather liue in a prison, with Pauls integrity,  
& iustice, then in a palace, with Pilate  
cruelly, & iniustice. Luk: 18/2: to: 8.

Prestre liues. Prestre must be like Nimrod; but not in synne,  
they must followe X<sup>th</sup> example; to purge out,  
not to bring in synne, & heeds.

Happy is that ruling Prince, whose examples  
make not his people to become like the Israélite  
vnto King Rehoboam? most surely. 1: Kings: 12/14: 16/



Learning, hath no such downy as ignorance,  
& a good Ministry, brings contempt upon Di-  
uinity. / *proverb. 2. 12. 13.*

Envy; is like unto the many headed Hydra; the  
slaying of w<sup>ch</sup> Monster, cost Hercules more lab- *Symonydes.*  
our, then to destroy all his other foes. Manifest-  
ing unto us; that it is mans Masterpiece, to root  
out Envy, & hatred cleane from y<sup>e</sup> heart, when  
it is overgrown within the body.

y<sup>e</sup> heart. The Capacity of y<sup>e</sup> Heart is infinite, made to  
recede the Maker. & therefore it cannot bee  
filled with any thing finite, nor satisfied,  
with any thing transient.

A Church robbing God, is worse then a Gentile  
Comitting sacrilege; the one knowes y<sup>e</sup> Lawe  
of God; the other, is ignorant in the Lawe of X<sup>t</sup>.

Beda. Bede observes, that as Egypt was from Egypt  
plagued, under the tyranny of King Pharaoh:  
so, hath gods Church bym. 10. Egypt persecuted,  
from the evil dayes of Nero, to the good bym  
of Constantine the great.

Honest men. There are things necessary for accordation in  
an honest man; the Mouth of knowledge:  
the mynde of integrity: & the hand of hospital-  
ity.

sacrilege. The Church, shoulde her goods in carite; & God is  
the Chiefe Landlord. they then, who alienate  
the Churchs goods, stand answerable unto God  
for sacrilege. for, when the church is beggared,  
then God is robbed. / *Matt. 3. 8. to 11.*

Tithes. Hee that receaues tythes, must be in y<sup>e</sup> place of god:  
to give a blessing unto the people as Melchisedicke  
did unto Abraham. Gen. 14. 18. / *Heb. 7. 1. 2. 7.* The Min-  
ster had receaued tythes, from god, who is y<sup>e</sup> author both  
of nature, & grace. as of nature, hee gives all things / *verte*



Unto all. Jam: 1: 17 / so of grace who giue to the  
them which labour to worke grace in man. as St.  
Paul did. 1. Cor. 4. 15.

As in standing pools: y<sup>e</sup> waters gather mudd<sup>e</sup>.  
so, in tymes of y<sup>e</sup>arfull prosperity? man ga-  
there synne.

As the corruptions of the earth ingend<sup>r</sup>  
weeds: so, the rottennes of the heart produeth  
synne.

St. Ierome, <sup>speaking what</sup> ~~saying~~ <sup>that</sup> ~~the~~ legall sacrifice god dwells  
poynt should be p<sup>r</sup>esent in oblation: not so; that he  
indeed commanded the use of honey: Intimating  
unto vs, that in our spirituall oblations, nothing  
can be pleasing but god that is only sweet, &  
hath not in it, some smacke of bitterness, & biting  
truth.

De exhortatione  
Martini

St. Cyprian, speaking unto y<sup>e</sup> godly by way of exhor-  
tation to constancy in faith, sayeth, I haue sent this  
cloth, made of the fleece of that Lambe: by whose  
blood we are all reddened. take as much of it as  
will serue thy turne for a wedding garment; & fashion  
it, according to thine owne heavenly imagination.  
Children, and not so much delighted with fighting  
flute one against another, to see the sparks of  
men of reasonall vnderstanding, & discourse and by  
collision of contrary arguments, to strike fire out of  
out the fire of diuine truth.

The Church of Rome (like Leah) is <sup>very</sup> fruitful:  
but blawed eye with superstition: But the mother  
of our faith (like Rachel) is not altogether so fruitfull  
yet more comely, & beautifull. They exceed in bulke  
but not in weight.

St. Augustin saith, that the new Testament: it is  
veiled in the old; & the old is reuealed in y<sup>e</sup> new.

Teares of deuotion, are said by St. Augustin, to  
be the wyne of Angells. which are so precious in  
the eyes of God? y<sup>e</sup> he is said to bottle them up.



When young Ellixandre Musicke Master found  
fault with him for striking a stroke amiss upon  
the harpe? Ellixandre replied; is it not all our  
will that it strike it this way or that way, so I doe  
it perfectly? True said the Maister, it is all our  
to a King, but not to a Musition. It is <sup>no</sup> error in  
state, to strike as y<sup>e</sup> doe. But it is an error in art.

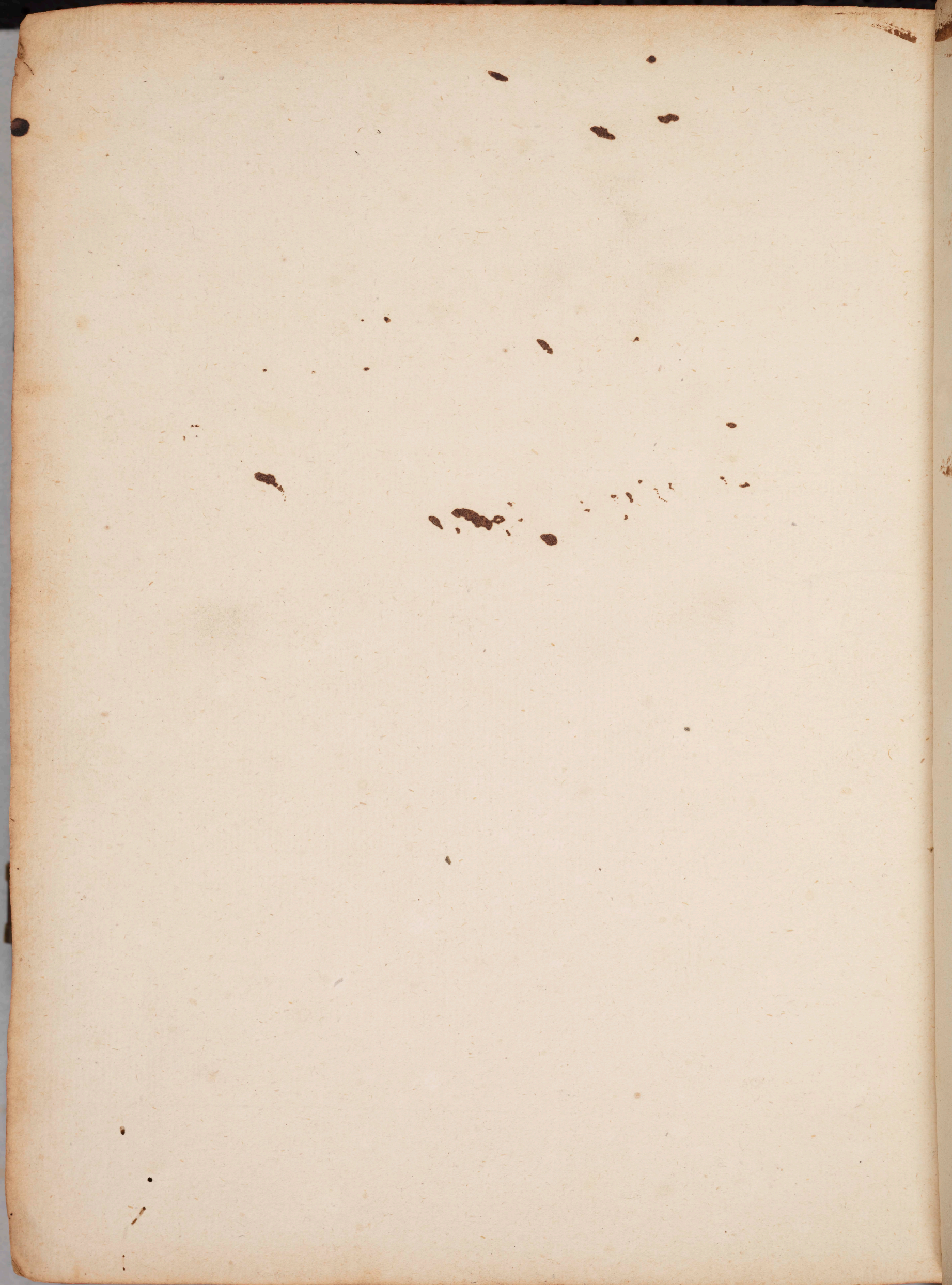
premeditation; is the preparation of private  
prayer; private, to publique; private, & publique;  
to the hearing of gods word; private, & publique, &  
together with y<sup>e</sup> hearing of gods word, is a way to y<sup>e</sup>  
worthy participation of the holy Sacramente. For,  
the Sacrament receiveth vigour, & strength from  
the word: the word preached, from publique prayer;  
publique prayer, from private devotion; & that,  
from premeditation, & consideration of the na-  
ture of devotion; & necessity of preparation it selfe,  
to all holy duty in the immediate worship of god.

Devotion; it is the heart warminth, or rather the  
lifes blood of Religion. it is a sacred bond knitting  
the soules unto God. It is a spirituall muske  
mounting onely upward, lifting the heart, eyes, &  
hands continually unto heaven. It is better felt, &  
then understood: & yet better understood then can be  
expressed by the art of man.

The heart (as the Anatomist speakes) hath its sistole,  
& Diastole, continually enlarging of it selfe by joye,  
or contracting of it selfe, by sorrow.

The heart is likened unto the Heliotropium, w<sup>ch</sup> alwaies  
turneth to the Sunne. when he sheddeth abroad his beames,  
then it opens, & when the Sunne withdraws them in,  
then it shutteth.







~~Robert~~ I stand at the door and  
knock if any man heare my voice  
and open the door I will come in  
to him and sup with him and hee  
with mee his feast meate hee and is  
not of meat of man but of the body  
of the sonne of man but I have  
not a soule purchased but  
by the blood of Jesus



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To the Generous Reader.:/

My task is past, my care, is but begun;  
Pained, must suffer censured for forward:  
Yet hope I have, now my great pains are done,  
That Heavenlike spirit, will quite them with regard.  
For when my love to God's love how they finde,  
My love, with love, they must requite by kinde. /

But, if the gentle broode of Ennied Grooms,  
Mildome my pains; no force, they doe their kinde  
And ill doe myne, with is, to scorne their doome,  
That me we, & scoffe, at a poore Willing mynde.  
Thus I resolve: looke now, who will theron,  
My task is past, & all my care is gone. /



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*[A small, handwritten mark or signature on the right margin]*

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